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THE Hindustan Review.

Edited by SACHCHIDANANDA SINHA, Bar-at-Law.

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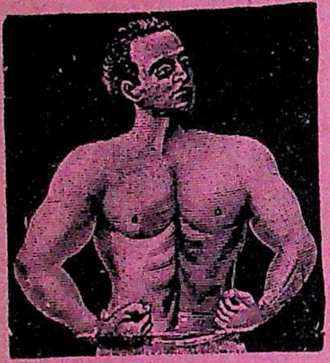

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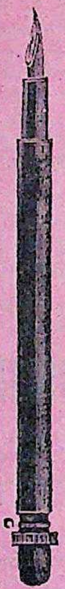

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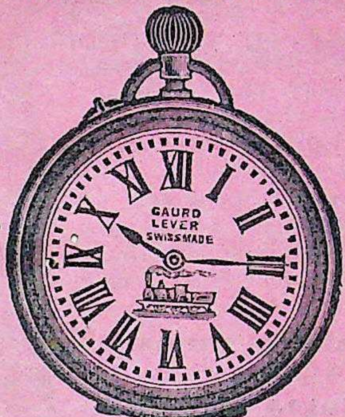

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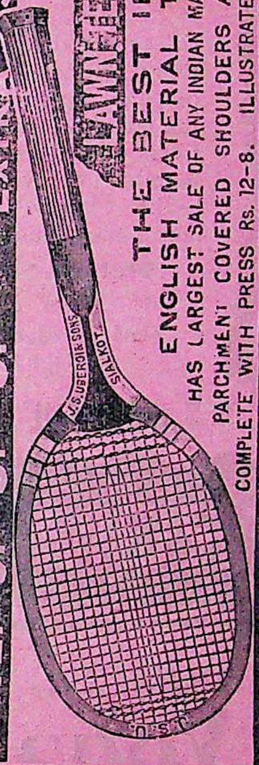

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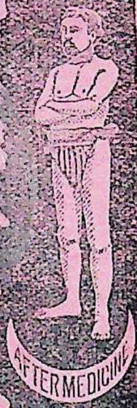

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EDITED BY
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Volume XXIII. Whole No. 142. | Allahabad, June, 1911. | Old Series Nos. I—X. New Series No. 132.

A MAHOMEDAN UNIVERSITY FOR INDIA.

By Mr. Edward G. Long.

IN the second volume of his *Modern Egypt*, Lord Cromer makes the following, dogmatic statement concerning Islam and Mahomedans: "It should never be forgotten that Islam cannot be reformed." Shortly after the publication of the work in question, Mr. (now Sir Theodore) Morison, who was formerly Principal at Aligarh, the great Mahomedan college of Northern India, took up the cudgels on behalf of Islam and pointed out, in the course of a review article, that "never was there a generalization made in more flagrant defiance of the facts. Far from being inelastic, Mahomedan opinions have changed in the past, are changing now and will, presumably, continue to change in the future. The alleged rigidity of Islam is a European myth, for the groundlessness of which there is overwhelming evidence." Overwhelming evidence in support of Sir Theodore's opinion, and against that expressed by Lord Cromer, is to hand in the news that the Mahomedans of India have decided to establish a Mahomedan university in that country, that at Mahomedans the reproach may be levelled no longer that they are indifferent to modern learning; that they have no wish to occupy that proud position in the intellectual and scientific world which, by virtue of their past, they should occupy;

that at length they may be enabled to take their fair share in the regeneration of India—and in the reformation of Islam.

For many years past it has been the cherished ideal of the Mahomedans of India to convert Aligarh college into a university. Almost every enlightened and cultured Mahomedan, certainly every Mahomedan who has benefited in mind and morals as the result of his connection with the Mahomedan Anglo-Oriental college, has looked forward to the time when the Mahomedans of India would be able to boast of a university of their own, a centre of light and learning, not only for the Mahomedans of India, but for the Mahomedans of other countries, a centre whence should proceed a stream of reform to filter through the whole world, perchance, of Islam; where, under kindly British help and guidance, Mahomedan thought might receive modern impress, retaining its individuality and all of its rich inheritance of the past that could be utilised; where the thought of East and West might meet, each to gain from the contact.

The stage which has been reached now in the realisation of this ideal is the result of a hard, uphill fight. Those, only, who have lived amongst Mahomedans of what is termed "the old school," can realise just how hard it has been. In every community there is a section opposed to reform, sometimes to reform of any kind, and occasionally this section is so loud and uncompromising in its hostility to reform, that an undue value is attached to its views, even by reformers themselves, especially by those reformers who are anxious to "go slow," mindful of the motto that often "more haste means less speed." Amongst Mahomedans of all countries this section exists, and in some Mahomedan lands its influence is greater than it is in India, but in India, nevertheless, opposition to reform is still fairly strong amongst Mahomedans, though, happily, it is not of sufficient strength to oppose reform successfully any longer. In India the dawn of the Mahomedan Reformation, for the advent and acceptance of new intellectual and scientific ideas in the Mahomedan world, must mean the advent of new ideas as to religion. The reformation of Islam, should one not rather say the reformation of the believers in Islam, is neither impossible, nor improbable, it is going on to-day; it has been going on for some time, and it is because of this reformation of Islam, that we have had the great reform movements amongst Mahomedan peoples of late years, in Turkey, Egypt and Persia; that we have now this scheme for the establishment of a Mahomedan university in India.

In an article in the *Contemporary Review* dealing with the formation of the All-India Moslem League, four years ago, the writer referred to the late Sir Syed Ahmad Khan, the Grand Old Man of Indian Mahomedans, as the real founder of the League, pointing out that not long before his death, in some of his speeches, he had given an indication that in his mind the idea was formed of the Mahomedans of India as a great political party, pledged to uphold the just rule of the British Government, and stating that in his (the writer's opinion,) if the great Mahomedan leader were now alive, he would be the first to alter the opinion he entertained of old (as to the abstention of Mahomedans altogether from politics) and, with the courage of his convictions, the result of the vastly different outlook of these days, and the wider view that now presents itself, to stand forth boldly at the head of the new political party, his, the Mahomedan party. Probably, had he lived to labour longer for Islam, the onward march of time would have drawn Sir Syed Ahmad Khan into the political vortex, at any rate to a certain extent, but the absorbing aim and ambition of the great leader of the Indian Mahomedan as a young man, when he was in his prime, and later, in an honoured old age, was the education of his fellow-Mahomedans. He would have his countrymen baptised at the font of education ere they attempted to tread the thorny and treacherous part of politics ; he preached intellectual and religious emancipation and reform, before political enlightenment ; he foreshadowed the only true path, and sure one, that leads to political enlightenment. And the ultimate aim and ambition of Sir Syed Ahmad Khan was the establishment of a Mahomedan university in India.

All his life (he was born at Delhi in the year 1817) Sir Syed Ahmad Khan was an enthusiastic Mahomedan reformer, one who strove to inculcate in the minds of his fellow-countrymen new ideas and pure ideals and when, in 1863, he was stationed at Ghazipur, in the Government service, he succeeded in establishing a Literary and Scientific Society, the object of which was a reconciliation of eastern and western thought by the translation of standard English works into Hindustani, so that Mussulmans, who up to that time, had remained aloof from English education and western thought generally, might be led to it, and, to the cultivation of liberal ideas—to those liberal ideas for which, at one time, Islam was so famous. The Society was established first at Ghazipur, but when its founder was transferred to Aligarh, that place was made its headquarters. It was successful from the start, under the patronage of the Duke of Argyle, then Secretary of State for India, the then Maharajah of Patiala, and the Lieutenant-Governors of Bengal and the Panjab, and it accomplished some very useful work, not only in the direction already indicated, but in the translation of many old works of Indian authors, and the compilation, by its members, of important treatises on various subjects, historical, biographical, agricultural, &c. But the labours of Sir Syed were not to end there. In the year 1861 he had founded an English school at Moradabad, which, later on, was amalgamated with the District Board schools; in 1864, two months after the foundation of the Literary and Scientific Society, he laid the foundation of an English school at Ghazipur, now known as the Victoria school. On that occasion he made a speech, the words of which were to become not only memorable, but prophetic, especially in the light of recent events in the Mahomedan educational world in India. He said: "The work to be inaugurated to-day is portentous. We are laying the foundation to-day of that which is to spread the light of learning amongst our fellow-countrymen and remove the clouds of darkness and ignorance which were enveloping us and this great country. This noble work will be profitable not only to ourselves and to our contemporaries, but to the generations to come—to our sons, and our sons' sons."

And then, having accomplished this, Sir Syed Ahmad Khan set out to evolve a greater educational scheme for Mahomedans, one which should provide for higher education and lead the way to the great idea beyond of a Mahomedan university. He studied the situation thoroughly in India, in order that he might know just what India was prepared to accept, and he came to the conclusion that what the Mahomedans of India required was a system of education which rejected naught that was helpful to them of their religion, but which sought, rather, to combine this with up-to-date knowledge and scientific training, that they might become worthier Mahomedans and better citizens of the British Empire. He found Indian Mahomedans suspicious of modern learning, afraid lest it should destory their religion; he determined that they should be shown that there was nothing incompatible with modern learning in Islam, that, on the contrary, Islam, rightly understood, favoured progress and research. And then he went to England, in order that he might discover there the best method in which modern learning might be applied to Islam, and not modern learning alone, but all that western, and particulary English, education stood for in the training of character.

Sir Syed Ahmad Khan came to England in 1869, and led a very busy life here. He visited all the important English and Scottish universities, examining minutely their working and curricula, and he made up his mind that on his return to India he would establish a Mahomedan residential college on the lines of the Oxford and Cambridge university colleges, which met with his great admiration.

Sir Syed returned to India in 1870, and at once proceeded to carry out his purpose, but ere he could make an actual start, there was much spade work to be done. Great hostility to modern learning prevailed in Mahomedan circles, and Sir Syed was hailed not as a reformer, by people eager for reform, but as a heretic, denounced by the ignorant, assailed on all sides as one who sought to corrupt the youth of Islam and lead them from the path of true religion. The first thing to be done was to take steps to endeavour to remove the prejudices of Mahomedans against western study, to persuade, them that it would not tend to make them infidels, and Sir Syed considered, rightly, that publicity was the best medium of conversion. In England he had not been slow to note the power of the press, and accordingly he started a monthly magazine entitled *Tahzeebul Akhlaque*, or " The Social Reformer. " It met with great success, and ere long it had effected what amounted, almost, to a revolution in Mahomedan circles in India regarding education. In 1872, a committee by the name of the " Mahomedan Anglo-Oriental Committee", was formed, for the purpose of putting into concrete form the purpose of Sir Syed, and then commenced the work of raising subscriptions. Sir Syed Ahmad Khan made a most earnest appeal to his people to help themselves and remove the slur of ignorance which had been cast upon them ; he led them to see that only by their own efforts, and in this direction, could they succeed in the task of regeneration ; and it was not without effect. In less than two years sufficient funds had been collected to establish the Mahomedan Anglo-Oriental school, which, later was to develop into a residential college, and on the 8th of January, 1877, Lord Lytton laid, at Aligarh, the foundation stone of the Mahomedan Anglo-Oriental college.

The college was established on lines which should enable it, when the right time had arrived, to be converted into a university, and after a career of thirty years of the greatest usefulness and service to the Mahomedans of India, and to India, the value of which it is difficult to realise thoroughly, it is the general opinion that that time has arrived, and accordingly a committee, comprising the names of practically every Mahomedan of note in India, has been formed, under the presidency of His Highness the Agha Khan, G. C. S. I., to collect subscriptions for the purpose. To the appeal which has been made, already there has been a worthy response, and there is little doubt that within a short time the amount that is required will be forthcoming, and the committee will then be called upon to face the task of establishing the first Mahomedan university in India, and the first Mahomedan university which has ever been established under British rule and along Anglo-Oriental lines. Famous, as such, it must become, as everyone hopes it will be successful, but it will be more famous still, in that it will serve as a great Moslem memorial of the coronation of his Majesty the King-Emperor in his Indian empire—a Mahomedan tribute to the justice, impartiality and success of British rule than which none could be greater.

I have endeavoured to show that in the creation of the Mahomedan Anglo-Oriental college, Sir Syed Ahmad Khan had in his mind the idea of its conversion, ultimately, into a Mahomedan university, and in this respect it is interesting to recall the words which were embodied in the address presented to his Excellency the Viceroy at the opening of the Aligarh college :—

> And looking at the difficulties which stood in our way, and the success which has already been achieved, we do not doubt that we shall continue to receive, even in a larger measure, both from the British Government, and from our own countrymen, that liberal support which has furthered our scheme, so that from the seed we sow to-day there may spring up a mighty tree, whose branches, like those of the banyan of the soil, shall, in their turn, strike firm roots into the earth, and themselves shall send forth new and vigorous saplings, that this college may expand into a university, whose sons shall go forth throughout the length and breadth of the land to preach the gospel of free enquiry, of large-hearted toleration, and of a pure morality.

These are noble words, they have borne good fruit already, and they will continue to bear good fruit throughout the future. They represent the aim and ideal of Sir Syed Ahmad Khan and those who worked with him in founding Aligarh, of those who have laboured since in its cause, and of those who labour to-day. And with such an aim there can be no fear as to the future of Aligarh ; there can be no doubt that it will continue, as university, its great and good work as college, and that with such vastly wider scope, its usefulness will expand, and its benefits increase, to be showered not only upon the Mahomedans of India, but upon Mahomedans from every part of the world, until it shall have attained to the name, fame, and power of Cordova, Granada and

Seville, and become, as they were, the light of Islam, to illumine the path of Moslem learning, and lead to a greater goal.

From the time when, in the year 1876, Sir Syed Ahmad Khan retired from Government service and devoted himself body and soul to Aligarh and its advancement, Aligarh has made progress which pointed to one inevitable and happy result—its conversion into a university. Yet this notwithstanding, at times the goal seemed so far distant that a great spirit of optimism was necessary amongst those who were labouring towards it, though never that spirit flagged. When, in 1887, Sir Syed greeted Lord Elgin on Aligarh's threshold, he said, in his address: "The college has, during its twenty-two years of existence, made much greater progress in members, in buildings, and in reputation, than we ventured to hope. It is still, however, very far from the attainment of the ultimate end we have set before us, and of which we cannot hope to live to see the foundation in India, *viz.*, of a university for the Mahomedans of India, similar to the great English Universities of Oxford and Cambridge." The leader did not despair, however, and to the day of his death, on March 28th, 1898, he continued to work with this great end in view, and now, less than thirteen years after his passing, the Mahomedans of India are proving that his labours were not in vain. By a devoted and patriotic band of pupils, the work of Sir Syed Ahmad Khan was continued after his death, his enthusiasm had kindled a fire that could not be quenched, and though when he had passed away, it was felt that the master and guiding spirit—the corner-stone of the building had gone, and there was none to take his place, united effort to repair the breach, so far as repair was possible, actuated by the resolve to do, so far as lay in their power, that which he would have done, resulted in the gradual growth of a concrete and practical movement for the establishment of a Mahomedan university in India—for the realisation of the great ideal of the great Moslem.

Many may claim a share in the honour which is due to those who have battled long and stoutly in a great cause, who have endeavored to dispel the forces of ignorance with those of knowledge, and sought to set up tolerance in the place of bigotry, a tolerance which shall lead men to search for and compare the likenesses of their nature, rather than to occupy themselves with the differences imposed between them by time and environment; Englishmen, one is proud to say, as well as Mahomedans. Throughout its career, Aligarh has been sustained by the helpful and friendly co-operation of Englishmen with Indians, of Christians with Mahomedans, and the names of Beck, Arnold and Morison will live long in the memory of students of Aligarh, past and present, and all those Mahomedans of India who realise what Aligarh means and has meant to their community. And each of these has been interested in the wider view—the goal set before Aligarh, and has endeavoured to the best of his ability to prepare the way for that which was to come; each has expressed himself in terms of enthusiasm concerning the realisation of the project of Sir Syed Ahmad Khan. Said Mr. Theodore Beck, upon one occasion, to a correspondent, speaking of the intellectual life of Aligarh:—

> Our object is to extend, develop and perfect this life. The concourse of a large body of professors and a great number of students would stimulate intellectual life, the ideas of the students would be widened, and their character strengthened. The men would be turned out more capable in every respect. The place would acquire powerful traditions, and the hundred influences to which the student would be subjected would place on his mind a parmanent stamp. Learning would find a home. Great scholars would arise, and reside in the university; and the place would be the most distinguished seat of Mahomedan learning in the world. Students would flock in from all quarters, and an enormous impulse would be given to Mahomedan education. I believe that such a university would accomplish nothing short of the regeneration of the Indian Mahomedans.

Said Mr. Arnold, on another occasion :

> Mussulamans all over India have set their hearts on the establishment of a university of their own, and the children of those, at least, who broke down all obstacles to carve out Moslem kingdoms in the land and set up empires, are not going to be deterred by difficulties from achieving victory in the more peaceful field of educational progress. . . . . The man who desires that the Aligarh college should grow into a university cherishes no airy, impractical scheme, but one of which a firm and solid foundation has already been laid—nay, one of which the superstructure has already begun to be built.

And then, in 1904, in the course of his presidential address at the Mahomedan Educational Conference in Lucknow, Sir Theodore Morison made a stirring appeal for a Mahomedan university at Aligarh, and he concluded that appeal with the following inspiring words:

> I hope the day will come when the scholars of Europe will watch with interest all the publications which issue from the university-press of Aligarh. But if Mahomedans are ever to see that day dawn, it will be only by deciding to centralise all higher scholarship at Aligarh. . . . It is folly to dream of attempting to create two such centres in India; if such a university as I am thinking of ever becomes an accomplished fact, I doubt whether another will be wanted

> for a couple of centuries in the whole Islamic world. You may build second-grade colleges and call them by big names, and you may petition Government to give them charters, but not one of them will ever become a focus of learning, for all the high-sounding titles you may coin for them. For so large a scheme as the establishment of an intellectual centre, for the creation of a soul to the Islamic community, you must all unite, without thought of petty local interests. Indeed, in such a cause there are no local interests. All Moslems, in every place, are members of one fraternity, and all of them are equally interested in having as noble a centre of national life as may be.

But it has fallen to the lot of the Agha Khan (and it could have fallen to none better suited for the purpose) to give the final impetus to the educational activity of the Mahomedan community of India. With untiring energy he has devoted himself to this end, aided by willing helpers, the Right Hon. Syed Amir Ali, C. I. E, P. C., the Hon'ble Raja Sir Mohomed Ali Mohomed Khan, K. C. I. E., of Mahmudabad, and many others foremost in the field of workers in the Mahomedan cause, and it is due to these efforts that a Mahomedan university in India is now on the eve of being established. Speaking on the subject in 1902 his Highness said:

> We want to be able to give our Moslem youths not merely the finest education that can be given in India, but a training equal to that which can be given in any country in the world. We do not wish that in future our youths should be obliged to go to England or Germany, if they wish to attain real eminence in any branch of learning or scholarship, or in the higher branches of industrial and technical learning. No, we want Aligarh to be such a home of learning as to command the same respect of scholars as Berlin, or Oxford, Leipzic of Pairs. And we want those branches of Moslem learning which are fast passing into decay, to be added by the Moslem scholars to the stock of the world's knowledge. And above all, we want to create for our people an intellectual and a moral capital; a city which shall be the home of elevated ideas and pure ideals; a centre from which light and guidance shall be diffused among the Moslems of India, aye, and out of India, too, and which shall hold up to world a noble standard of the just and purity of our beloved faith.

And seven years after, in January last year, at Delhi, in the course of his inaugural address on the occasion of the annual conference of the All-India Moslem League, the Ahga Khan made another appeal to his fellow-countrymen, one sentence of which is remarkable for the broad-minded sentiment it expresses—for the high ideal it inculcates, one which gives an ample answer to those who have any fear that a Mahomedan university in India will mean Mahomedan isolation in that country. He said: "It is our aim to develop discipline and reverence in our youth, and instil in their minds the principles of toleration, piety and charity, so that they can live in concord and harmony with other races."

With such an ideal before it, this university of the Mahomedans in India cannot fail to become not only the great intellectual centre of Islam, but a great unifying force in the land one tending to quicken the process of upbuilding national life and character, and to consolidate in the direction of progress, every force for good. Imposing no religious tests, with open doors to all, non-Moslems and Moslems, it should lead to a great revival of education throughout the country, a revival of education based upon methods which alone, in India, will be found to stand the test of time and accomplish the true aim and end of education—the elevation of the moral, intellectual and spiritual character. Islam has been, ever, the friend of learning, how, indeed, could it have been otherwise, when the Prophet said: "I am the city of learning; Ali is the gate." So well laboured Ali, that long centuries after, we find Bailly, in one of his letters to Voltaire, writing: "The nations of Europe, after having grown old in barbarism, were only enlightened by the invasion of the Moors and the arrivals of the Greeks." And the debt modern Europe owes to Arabian learning has, perhaps, never been appraised at its proper value. The followers of Islam of to-day have fallen from that high state, but they have begun the ascent, steep and difficult, which shall, eventually, lead them back to it. And it is for us, as Englishmen, to rejoice in the fact that it is our Mahomedan brothers in India who have re-kindled the fire of learning on the altar of knowledge—who have set out to light anew the path of Islam and draw its sons together, the world over, in the interests of peace and progress.

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INDIA AND NEO-MALTHUSIANISM.—I.

By "Indophilus."

It may be in the recollection of many readers of the *Hindustan Review*, that Sir James Westland, at one time Finance Minister of India, first drew attention to the subject of this paper, from his place in the Imperial Council, during the budget debate of 1900, and said in effect that some system of limitation of families was urgently called for in India to cope with the problem of poverty which exists in a more acute form in this country than in any other in the world. Some of the non-official Indian members having advocated an increase of pay to the poorly paid ministerial officers in Government employment, Sir James replied, rather bluntly, "I think they ought to restrain their procreative proclivities." At the time when Sir James made this coarse and offensive remark, the subject was all but unknown in India, but there is reason to believe that the example of the civilised countries of Western Europe and the United States of America, is now permeating the upper and middle classes of India, specially since the pointed reference to the danger of artificially restricting the birth-rate made by President Roosevelt last year and the discussion in the daily and the periodical press which followed upon that event.* As is well known, the sole object of marriage among the Hindus was the procreation of sons who offer funeral cakes to the manes of their parents and save their souls from perdition—**पुत्रार्थं क्रियते भार्या पुत्र पिण्ड प्रयोजनम्.**

But contact with the Occident has weakened our ancient beliefs and the religious sanction in favour of procreation does not carry the same weight with us as it did with our forefathers. The population of France is stationary. even diminishing. In the United Kingdom the birth-rate diminished from 34·8 per mille in 1876 to 26·6 per mille in 1910. From the colonies, Australia in particular, comes the same tale; and the United States now run France hard in the matter of a declining birth-rate. The other countries of Europe, except Russia, are rapidly following suit. It was not to be expected that these facts would make no impression upon the professional classes in India, who are able, by reason of their intellectual attainments, to follow the course of events in western countries. It has, therefore, become necessary to take cognisance of the subject and by abjuring all false delicacy to look facts squarely in face, with a view to find out whether in the interests alike of the individual and of the nation, it is necessary and salutary that Neo-Malthusian principles should spread in our country as they are doing in the West.

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* Speaking of Bengal, for instance, Mr. E. A. Gait, Census Superintendent, 1901, says (Vol. VI, Part I, page 217): —"The postponement of the age of marriage, however, cannot wholly account for the diminished rate of reproduction. The deliberate avoidance of child-bearing must also be partly responsible." According to Mr. Gait, the practice is not confined to the higher and middle classes. "It has more than once been pointed that the size of a landless labourer's family is smaller than that of a cultivator, and there seems to be no reason why this should be the case unless preventive checks of some sort were employed."

After a close study of the subject for a number of years, the writer has come to the conclusion that in the peculiar circumstances of India, there is no necessity for artificially restricting the increase of population. Very erroneous ideas prevail among European writers and politicians on the Indian population question. It is confidently arrested that the *Pax Britannica* is responsible for an undue increase in the number of his Majesty's Indian subjects and that this is demonstrated by the growing ranks of the unemployed.* It is, however, forgotten that many avenues of employment have been closed to them since the advent of the British, and that though certain parts of India, *e. g.*, Bengal and the United Provinces, are densely peopled, having a population of 413 and 432 per square mile, respectively, in other parts of the peninsula the density is much lower, and even in Europe there are countries, Belgium for instance, which support a much heavier population, viz., 461 per square mile, and yet are in a very flourishing condition. Sir Herbert Risley in his Census Report of 1901, Vol. I, says: "It may be said that India has already more inhabitants than it can support, *but this is not the case.*" Nearly two-thirds of the population of India occupy about a quarter of the area, whereas the remaining one-third is scattered over three quarters of the area, which nowhere contains as many as 200 inhabitants to the square mile. Even in prosperous England, the richest country in the world, there are 389 inhabitants for every square mile of territory. Take again the rate of natural increase of population, that is, the excess of births over deaths. In Europe, it is 1·06 per cent.; in England, 1·37 per cent.; in India as a whole, it is 1·5 per cent., whereas in the Native States in the Central Provinces there has been an actual decline of 6·6 per cent. and 8·3 per cent., respectively. The Census Report of 1901 (Vol. I) says: "The number of Hindus is less by about half a million than it was in 1891, and the proportion per mille of the total population is now only 704 against 723 at the previous census." Under British rule, only one of the natural checks to over-production—war—has vanished; the others, famine, plague, and pestilence, are more than making up for it. According to the late Mr. Digby, between the years 1793 to 1900, three crores and twenty-five lakhs of people died in India from famine alone, whereas in the same period the mortality in the whole world from war did not exceed fifty lakhs. We have thus the appalling fact that in 1903 the death-rate in India was 34·7 per mille, as against 15·4 per mille in England, and this rate is increasing in India. The fecundity of married women from 15 to 45 years of age is 247·5 per cent. for India and 254·9 per cent. for England. We are, therefore, forced to the conclusion that India has to support a much smaller population than it can provide land for, that Englishwomen are more prolific than their Indian sisters, and that twice as many children die every year in India as in England. Polygamy may be supposed to be one of the causes of a high birth-rate. But it is a mistake to think, as many foreigners do, that it is extensively practised in India. Sir Herbert Risley says :—

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* This is what Mr. Wilfrid Scawen Blunt says in his newly-published book, *India under Ripon* (London, Fisher Unwin, 1909) on the subject: "According to apologists of the Strachey school, over-population caused by the security of our rule is the sufficient reason of all distress......As applied to the Deccan it is manifestly untrue. For nothing like the whole area of cultivable land is taken up, and the population is scanty rather than excessive. The causes of distress and famine must be looked for rather in the growing impoverishment of the existing population, than in its numerical excess." (pp. 240-41).

> In the empire as a whole, among all religions taken together, to every one thousand husbands there are only one thousand and eleven wives, so that even if no husband has more than two wives, only a eleven per thousand indulge in a second helpmate. The excess of wives is greatest (31 per mille) among animists, and the next greatest (21 per mille) among Mahomedans ; in the case of Hindus and Buddhists it is 8 and 7 per mille respectively.

If we take the males and females of the whole peninsula to be fairly equal in number, which is the fact, polygamy on the part of some must go hand in hand with celibacy on the part of others, and thus the former would have no appreciable effect on the rate of increase. In fact we find that the rigid caste system of the Hindus renders marriage difficult on the part of many persons, and among some social groups a heavy bride-money, and among others an equally heavy bridegroom-price has to be paid, with the result that among them men and even women (*e. g.*, among Kulin Brahmins of Bengal) are often past middleage before they can find a mate. The absence of widow—marriage among all classes of Hindus in Bengal proper and among the high caste Hindus in the rest of India also tends seriously to restrict the increase of population by preventing widows, many of whom are young, from exercising their reproductive functions.* Among other artificial restraints on marriage among Hindus, Sir Herbert Risley mentions endogomy, exogamy, hypergamy, and an unusually large number of prohibited degrees, rendered necessary by the joint family system. The result of our investigation thus leads us to hold that owing to a variety of natural and artificial checks, population in India tends to grow at a much less rapid rate than in England † and that being so, it follows that the problem of over-population, like that of the dissipation in space of solar heat and the exhaustion of the coalbearing seams of the earth, may be left to the consideration of remote generations of Indians whose welfare need not give us any anxious thoughts, as being wholly outside the range of practical politics. Independent testimony is not also wanting to confirm the above conclusion. The Rev. J. T. Sunderland, whose sympathy for India is well-known, says in the *New England Magazine* for September, 1900 :—

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* Nor is the restraint against widow-marriage confined exclusively to the Hindus. "The marriage of widows is enjoined by Muhammadan Law...But in India the example of the Hindus has gradually created a prejudice in the other direction, and at the present day it is seldom that a man takes a widow as his first wife." (Census of India, Vol. VI, Part I, page 261). The proportion of Mussalman widows who remarry is only about 10 per cent.

† Mr. Gait, in his Benga Census Report for 1901 (Vol. VI., p. 77) refers to the prolificacy of the hardy inhabitants of the islands (*e. g.* Hatiya and Sandip) which dot the mouth of the Bay of Bengal, and their periodical inundation by storm-waves which carry off thousand of persons as "a proof that in some way or other, positive or preventive checks on the growth of population in India, operate to a far greater extent than is usually imagined."

> The population of India is not so dense as in a number of the states of Europe which are prosperous, have no difficulty in supporting their people, and in which famines are never dreamt of. Nor is the birth-rate high in India. It is less than in England, and much less than in Germany, and several other continental countries. Indeed, it is 75 per thousand less than the average birth-rate of all Europe. India is not over-populated.

As the practice of Neo-Malthusianism is sought to be justified entirley on the assumption of an increasing population for which sufficient means of subsistence is not available, we have to admit that it is unnecessary in India, where, as we have shown above, the pressure of population on the soil cannot be said to be at all heavy. Besides, the fact that food might be made to accompany population in due proportion never seems to have entered Malthus's brain. Excess of population can never be excess of men, but deficiency of food, due to bad economic and social laws and unjust distribution of wealthy which cause the many to starve so that a few may revel in luxury. If the provisions produced by the earth are not sufficient to support her children (and with regard to India we know that even in famine years it exports millions upon millions of tons of food grains), we must increase the quantity of provisions by extending the area under cultivation and introducing improved agricultural implements. Prince Kropotkin, in his book on *Fields, Factories and Workshops*, has demonstrated how the supply of food may be almost indefinitely increased so as to support any reasonable increase of population by the adoption of a scientific system of intensive cultivation. Even in England the area of unproductive fields is equal to a fifth of its whole surface. Land should not be overtaxed or allowed to lie waste, and people should be encouraged and educated to bring it to its highest point of development. The marvellous improvement in the production of food effected by the introduction of modern machinery, and in its distribution due to the annihilation of distance brought about by steam and electricity could not have been foreseen by Malthus when he wrote his essay on population. In England, the tendency has been for wealth to increase much faster than population. Professor Marshall, the greatest living English economist, has shown in his *Principles of Economics* that excess of population need not necessarily, while decrease may possibly mean misery, and that the former may proceed hand in hand with increase of wealth. Famines may occur in a fertile land and in the midst of plenty ; they are as often as not due to misgovernment, bad organisation, defective communication and wrong distribution, both geographically and socially, and vicious, social and economic laws. There is nothing alarming, therefore, in a large population, provided that the country is well governed, and a just social and economic system prevails.

Another doctrine of Malthus is, that population doubles itself in every twenty-five years. His error was that he mistook potential for real increase. There are many causes which operate against the realisation of his theory. For instance, one in seven marriages is infertile. If population is increasing in one part of the world, generally speaking, it is found to be decreasing in another part. In the opinion of some historians, *e. g.*, Sismondi, Buffon and others, the total population of the world does not vary much at any period. Where are the teeming populations of Nineveh, Babylon and Egypt now? Their former habitations are now denuded of human life.

The merciless tooth and claw competition, the frightful fratricidal war, known as the *laissez faire* system advocated by Darwin, Spencer and others, has led to the advocacy of Neo-Malthusianism by men like J. S. Mill, Ward, Owen, Greg, Gaskell, Matthew Arnold, Bradlaugh, Miss Clapperton, Mrs. Besant (before she became a theosophist and withdrew her *Law of Population* from circulation), and Dr. Drysdale, president of the Malthusian League. The advocates of the *laissez faire* doctrine asserted that without a high birth-rate there is not a sufficiently keen struggle for existence, and that without this struggle there is not merely no progress, but actual retrogression. Hence they asked us to ignore all suffering and take no heed of those who are crushed out of existence in the mad struggle; population, we were told, should be allowed to grow unchecked, so that the fittest may survive. The advocates of Neo-Malthusianism, on the other hand, say, let us diminish population by restricting the number of our offspring, then we shall have no competition, no want and misery, fewer numbers and more individual luxuries and pleasures. Here, as elsewhere, the *via media* will be found to contain our safest and surest guide. It is, however, necessary to mention here that Malthus himself advocated abstention from marriage as the remedy for over-population, and not the adoption of prudential checks after marriage like his modern successors, who profess to act on the principle that "it is a grave social offence for men and women to bring into the world more children than they can adequately house, clothe, feed and educate."

Every increase of population is a potential increase of wealth for the whole community. A large community, other things being equal, is capable of producing more wealth, man for man, than is possible in a small community. Population is strength, as every succeeding census is disclosing in the case of the Mahomedans, who bid fair soon to outstrip the Hindus in numbers as well as in power and political influence. Population means not only an increase of consumers as Malthus seemed to think, but also of producers. All economists tell us that if we remove the proper pressure of population on subsistence, necessity being the mother of invention, we are removing the springs of human industry and the motive power of human progress. A dense population is also better able to take advantage of inventions and organisations than countries which are thinly populated. Henry George, author of *Progress and Poverty*, says that an increase of population is often one of the most essential requisities for increasing the productiveness of industry. A large population is necessary for the proper division of employment and also to carry out great undertakings. M. Yoes Guyot says :—

> The increase of population forces progress on every people which has not, like the Hindoo, given itself up to passive resignation. Beneath this pressure the contest becomes more eager, man makes greater efforts, he develops his powers and his capacities and abilities. If we cannot say that all densely populated nations are strong, we can at least say that the nation with a spare and stagnant population has ever been less strong.

But the Hindu is waking up, and is not going to 'plunge in thought again'; hence in his case too, a large population is necessary to accelerate the rate of progress. It is an undisputed fact that only in countries of large populations are the most far-reaching inventions made. France with her diminishing population finds conquest and colonisation impossible, and her commerce as well as her influence in world-politics are on the decline. Prolific Russia is regarded by many as the coming power of Europe. There, as in India youthful marriages are the rule, and parents urge early marriage on their children in order to gain another labourer for the family.

A PLEA FOR AGRICULTURAL IMPROVEMENT IN INDIA.—II.

By Mr. H. C. Das.

HIGH personages in America feel proud that they are capable of doing all sorts of work. More than 50 per cent. of their intelligent people live in farms, and they are the backbone of the nation. Americans have made miraculous progress in agriculture and still they are strenuously striving to make further progress. In this country even the human beings do not care for pedigree, but there they have registered pedigree of horses, cattle, sheep, swine, &c., and even of grain seeds. Like pleasure gardens in this country, you will find magnificient farms around the large cities like Chicago, &c., owned by multi-millionaires. These are mostly model farms and in some the owners work themselves and encourage others. Who is a farmer there ? The farmer is a labourer in his farm, a mechanic in his workshop, a leader or a minister in the church, a senator in the senate, a governor of a State and so on. His wife is a co-worker in the farm and at the same time a leader in the church and society. We know the root meaning of the Sanskrit word *duhitri* (daughter), but it has been practically forgotten here. It is a sight to be seen when the fairy like daughters of the Western farms drive home the cows from the pasture and milk them like the *duhitas* of the *riskis* of old.

In Europe the ladies of even the Royal Families are delighted to work in the kitchen gardens. Here the ladies consider idleness as the ideal of happy life, and thus being confined within the four walls waste their time and lose their health. They never know the pleasure of work. The people very often talk of the high ideals of the *Bhagabadgeeta*, but they forget the easiest and best maxim that peace is attainable through pure work. Any way it is better to work and live an honest life than to die a beggar or criminal for the pretension of false dignity. When the country will be adorned with thousands of farms equipped with fish ponds, orchards, gardens, cow and horse barns, granaries of grains, &c., that will be a brilliant day for the country. Above all when every body will be busy with his own duties, there will be no time for quarrel or jealousy, and then there will be no disturbance in the society.

The words which Cicero puts into the mouth of Cato gives a fine picture of the ancient Roman enthusiasm in agriculture.

> I come now to the pleasures of husbandry, in which I vastly delight. They are not interrupted by old age, and they seem to me to be pursuits in which a wise man's life should be spent. The earth does not rebel against authority ; it never gives back but with usury what it receives. The gains of husbandry are not what exclusively commend it. I am charmed with the nature and productive virtues of the soil. Can those old men

be called unhappy who delight in the cultivation of the soil? In my opinion there can be no happier life, not only because the tillage of the earth is salutary to all but from the pleasure it yields. The whole establishment of a good and assiduous husbandman is stored with wealth; it abounds in kids, in lambs, in poultry, in milk, in cheese, in honey. Nothing can be more profitable, nothing more beautiful, than a well-cultivated farm.

The passion of the ancient Romans for agriculture survived very long; and when at length their boundless conquests introduced an unheard of luxury and corruption, the noblest minds amongst them were strongly attracted towards the ancient virtue of the purer and simpler agricultural times. Several facts in Roman history afford convincing proof of the devotion of this ancient people to agriculture in their best and happiest times. Perhaps it is not too much to assert, that many of those qualities which fitted them for conquering the world and perfecting their so celebrated jurisprudence, were acquired, or at all events, nourished and matured, by the skill, foresight and persevering industry so needful for the intelligent and successful cultivation of the soil.

But successful cultivation of the soil requires wide awake intelligence and broad knowledge. Farming is a business, and the successful farmer must be first of all a businessman. He follows his vocation primarily for the money he can make, and like other businessman should aim to get the greatest possible returns for the money and labour involved. It is not enough simply to grow crops, but they must be so produced as to yield a profit on the capital invested. Agriculture is not merely a business but an art as well; the art of producing plants and animals that are useful to man. A real knowledge of farming necessitates a knowledge of the principles upon which the art of agriculture is founded; for an understanding of this principle is essential to an intelligent and rational practice. This cannot be expected from an ignorant peasant, and if the farming fails we should not blame the soil. Pope sings:--

> Where grows?—Where grows it not? If vain our toil,
> We ought to blame the culture, not the soil.

This beautiful saying applies equally to plants and human beings, and specially to the present condition of this country.

For successful farming two thiugs are very important—good tillage and maintenance and improvement of the fertility of the soil. Tillage increases feeding ground for roots and is the most efficient means of assisting nature in the conversion of unavailable food into farms that the plant can use; it hastens chemical changes in the soil by bringing together substances having different chemical properties and thus enabling them to act upon each other and converting them into available plant food; it ærates the soil and introduces oxygen to the roots; increases amount of available water and helps to conserve the moisture of the soil; destroys weeds, and so forth. Certainly it requires intelligence and education to understand these principles and work them carefully and efficiently.

It is a matter of common experience that continued cropping results in a loss of fertility. In the beginning the productiveness of the rich virgin soil seems unlimited and for years large crops are produced with apparently no decrease in fertility. Sooner or later, however, the crops begin to diminish, gradually, to be sure, but unceasingly, until, at last the yield becomes so small that it no longer pays for the cost and labour of cultivation. This state of affairs comes about more rapidly if the same crop is grown continuously on the same field as is done in this country. The soil, however, can never be completly exhausted ; it is exhausted for all practical purposes when the crop produced ceases to be profitable. The first question that naturally suggests itself is, why does the productive power of the soil diminish ? It is evident that the virgin soil must have contained large quantities of substances that were necessary to vigorous plant growth, and these materials were removed when the crop was harvested. Something should be done to maintain the fertility, and for this purpose two things are necessary : first, to make more of the potential food available ; second, to add something to take the place of the materials removed in the crop. Tillage, drainage, irrigation, fallowing, green manuring and rotation, &c., are methods of changing potential plant food into available forms, and to maintain and increase the fertility some form of fertilizer must be used.

Barn-yard manure is the oldest and is most popular of all fertilizers. Unfortunately the dung in this country is largely burnt as fuel, and the urine which is as valuable as dung is entirely wasted. We may deplore the burning, but it is inevitable where wood is not available. In some parts of the country a kind of fuel tree is grown which matures in a few months' time. This might be extensively grown in other parts of the country.

The Americans use fireless cookers for cooking various articles which require boiling for some time. In those parts of the country where rice, dal, &c., are largely used, these fireless cookers can be introduced with great advantage. Every house can have a fireless cooker at a trifling expense. The problem of manure is much harder in China and Japan, but the Chinese and the Japanese are proving themselves equal to the task. The Chinese carefully collect even smallest bits of grass, leaves, vegetables and food articles, &c., not to speak of dung, urine and night soil, and take these to the field. If you go to a Chinese oilman's house, you will find the boy who is watching the bullocks working the oil mill always ready with a can in his hand, to hold the urine which the bullocks may happen to pass and collect it in a jar. Night soil is sold in public markets as an article of merchandise and it is regularly spread in the field. The municipality of Shanghai earns more than a lakh of rupees annually by selling their night soil instead of spending money for removing that. The Chinese use canal mud as manure, and this way they add valuable fertilizer to the field and at the same time keep the depth of the canal to its proper level. In this country materials are not yet wanting but systematic manuring is almost entirely neglected.

Dairy farming is one of the most effective practices in Agriculture for retaining and restoring the fertility of the soil by supplying valuable barn-yard manure, &c. But in this country the higher class people do not take any interest in this. Some of them keep fine horses in their stables, dogs in kennels, but they never think of preserving and improving the breeds of cattle either for pleasure or profit. They should imitate the example of the magnates of Europe and America. When the "White House" cow "Muly" died last year, the papers of the United States noticed the occurrence as is done in the case of some princes in this country. The bulls and cows are sold at fabulous prices in America, and there are thousands of Dairy farms and butter factories all over the country. It can easily be imagined how many workers are engaged in these and how much money is produced. Theoretically the cow is looked upon as goddess in this country, but one has to go to America to see how the mother cow is taken care of. The barn is lighted with electric light, supplied with purest water, kept clean like a temple, and the cows are fed with balanced rations scrupulously selected. Cows producing 100 lbs of milk per day are not rare. A large number of people in this country are vegetarians and they need pure milk and butter, but how many there are who think about increasing the quality and quantity of these articles. The finest cows in the West come from the two little islands, Jersey and Guerensey, in the English channel. They have been brought to present perfection by the organization of Royal Agricultural Society, Farmers' Club, &c. In 1834, the Royal Agricultural Society of Jersey was formed and held its first show. The result of this was—

1. Inspiration to breed better cattle.
2. To improve the production of the cattle.

Since then the improvement has continued in various ways. Here the shows are held for mere show, but in the West shows are held throughout the year with a definite purpose: to remove the defects and find out better methods to improve the objects shown.

In this country, too, fine cattle are still available in the Punjab, Sind, Kathiawar, Mysore, &c., and they can surely be improved by proper care and management. Now-a-days it is hard to get unadulterated *ghee* or milk in towns and cities. Hundreds of Dairy farms can be worked with profit around large cities like Calcutta, Bombay, &c. The rich people might undertake such work with pleasure and profit and obtain blessings of their countrymen. For successful dairy farming one will have to raise good feed, such as clover, alfalfa *(lucern), &c., and these things will help another fine industry to grow, namely, bee culture. At present the honey and wax are collected from jungles ; but if a systematic method is introduced, it will furnish an occupation both for men and women. With growing business in tannery, &c., the demand for wax is sure to increase, and when the people will take honey as a regular food article as is done in the West, there will be a great demand for honey. Apiary is a fine industry, and it supplies both amusement and money.

In America one hears a great deal about dry farming. By this method the Americans raise rich crops in regions where the annual rainfall is 15 inches or less. It should certainly be tried in the dry areas of this land. Dry-farming is nothing more than good farming. Its real meaning is good tillage ; it means water saving by good ploughing and frequent effective cultivation ; it means crop rotation for its sanitary effect ; it means humus for the soil for its many sided benefits. Dry farming means specially these things : water is to be absorbed, water is to be saved, and plants are to be adapted to their mode of life. Average farmer, however, rarely comprehends what land management means. He ploughs of course ; but mere ploughing may mean tremendous moisture loss, unless cultivation be given—the mulch making kind—so that the capillary tubes of the top and under soil may be disconnected, that the water in the reservoir beneath may not get out into the atmosphere above.

Knowledge and guidance are needed for carrying these principles into practice. Individuals here and there cannot do this, but systematic organization is necessary. Agricultural co-operation as is represented by certain primitive system of mutual assistance at times of ploughing and harvest is not uncommon here, but associations of the European type for the purchase of seed and machinery or for sale of cattle and produce, are practically unknown. By co-operation many of the modern machineries can be used, the boundary mounds between small fields can be done away with, and some of the land thus saved may be used for grazing pasture ; wells and tanks can be constructed until the canal systems are extended ; wind mills put up, live stock improved, suitable light machineries devised, a general stimulus given to the agriculture and a new spirit instilled into the drooping hearts of the poor cultivators. If the rich and the educated bring their wealth and culture to bear upon agriculture, the country's condition can be changed in a few years' time, and poverty and famine driven out of the country. This may be a dream, but undoubtedly a happy dream. Great Lincoln said, " we are not bound to succeed but we are bound to do our duty." Should we not try to do our duties to our

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* The Americans are sending eminent professors to Siberia, Central Asia, &c., to explore suitable alfalfa plants, and introducing various scientific processes, such as inoculation of soil, &c., to grow this plant all over America. They are devoting so much money and energy, and yet they have not succeeded to grow it to their satisfaction. Here, however, it grows abundantly without any great care ; but unfortunately we do not care to know this, nor have the proper sense to use it.

poorer brethren? Let us try to perform our duties to the best of our light; we need not be anxious for the result. H. H. the Maharaja of Jeypore founded the Indian People's Famine Trust with a very generous gift to afford relief after famine occurs. Is it too such to expect that the other Princes and the people may establish a fund for preventing famine and stimulaling the material prosperity of the people? About half the population of the country are inactive and dependent on others. If half the population could earn one rupee more per head yearly, they could feed at least one crore of the people. Certainly this is not impossible.

A grand opportunity is coming forward, and we should make the best of it. H. M. the King-Emperor is coming personally at the Coronation Durbar to be held at Delhi, probably there will be various exhibitions held at the time. The Princes and the people should meet at an agricultural Durbar and find out ways and means to improve the agricultural condition. An agricultural show should certainly be held, and grains and cattle, &c., collected from different parts of the country. This is a grand opportunity to stimulate Agricultural improvement, and if this can be done, the heavy expenses for the Durbar will be amply justified. If an Agricultural Durbar can be arranged, H. M. the King-Emperor may be approached with a prayer to grace it with his August Presence. The presence of the Ruler of the Empire and the Head of a nation who are at the root of modern civilization, will surely give an unprecedented impetus to the industrial regeneration of the country. England's connection with India is providential. Nobody having a clear vision can have any doubt about this. The West and East have met here. There must be some Divine purpose in this meeting. The best of the West and East have come in contact with each other in this ancient land with their respective traditions. Is it for nothing? No sane and hopeful man will say so. This is something like the meeting of fire and water. Though opposite in nature, they can generate, if they meet in proper relation and condition, such steam as will move and shape the world into a real kingdom of Heaven. The spirit of Jesus will then exclaim in joy "Thy kingdom come." We should turn our attention to this and try our best to realise the benefit of this connection. The real problem of the human society is the problem of poverty. Mere cessation of war between different nations will uot secure peace until and unless the problem of poverty, the greatest enemy of the society, is effectively solved. Solution is not impossible. With the progress of science it is really becoming easier every day. If we proceed with a pure motive and put forward our energies, it is possible we may reach the desired goal. Lord Macaulay said on a historic occasion that it would be the proudest day in the British history when the people of India under the influence of western education would ask for western institutions. I will say it will be the brightest day in the annals of the world when the people of fallen India will enjoy prosperity under the guidance of the British Nation. I earnestly ask the leaders of the land to open their eyes. Civilization does not consist in idleness or in the multiplication of motor cars, but the highest civilization consists in the realization of the oneness of the human race. This theory was propounded in this land centuries ago, but in practice it is nowhere else in the world so cruelly neglected as in India. Degeneration has gone so far that if any one happens to get some money by chance he does not hesitate to hate his poorer brethren, though he may talk of Unity of Godhead before a distinguished audience. Pray, help your poor brethren. They want bread. Do dot give them mere words. Remember that by helping the poorer people of the country you help yourselves. An agricultural country has one advantage over a commercial country. In the former the wealth is likely to be more equally distributed than in the other, and though there may not be many millionaires, the people are likely to live more contented. This is certainly an advantage, and I would earnestly appeal to one and all to help the agricultural cause.

For this pupose an association composed of the prominent members of the country should be formed for the purpose of organizing agricultural missions which will spread the agricultural knowledge throughout the length and breadth of the country by direct instruction and distribution of literature, and devising means for creating a class of educated farmers, &c. Such associations were founded in Great Britain in the 18th century in which the high and low joined and gave an impetus to the agricultural industries. England or the British Isles have thus become the birth place of modern western livestock and agricultural knowledge. In America, besides the famous Universities, there is no end of experimental stations and associations for improving livestock and grain, &c. Professors and others always go round the States instructing the people and helping in the application of practical methods. In such works the co-operations of officials should be solicited, and I am sure such co-operation will be forthcoming. Indirectly this will lead to better political and social condition, and do away with all sorts of misunderstanding. I cannot do better than conclude with the noble words of Jethro Tull, the father of tillage :—

> Men of the greatest learning have spent their time in contriving instruments to measure the immense distance of the stars, and in finding out the dimensions, and even weight of the planets: they think it more eligible to study the art of ploughing the sea with ships, than of tilling the land with ploughs, they bestow the utmost of their skill learnedly to prevent the natural use of all of the elements of destruction of their own species, by the bloody art of war. Some waste their whole lives in studying how to arm death with new engines of horror, and inventing an infinite variety of slaughter; but think it beneath men of learning (*who only are capable of doing it*) to employ their learned labours in the invention of new (or even improving the old) instruments for increasing of *Bread*.

THE 2,500th ANNIVERSARY OF BUDDHISM.

By Prof. H. G. Rawlinson, M. A.

THE life of the great teacher, whose influence has been felt so profoundly in the vast Eastern world, has been undeservedly neglected in the land of his birth. What I want to try and sketch is the plain prose story of the life of the great prince, who so long as 2,500 years ago gave up all for his country and his fellow-beings, and set the world the greatest example of true patriotism and saintliness it has ever had. Stripped of its poetic accrections, the story has a majestic pathos, a fine simplicity, which the introduction of miraculous and irrelevant elements merely serve to obscure.

First, let us consider the state of the Aryan races when, in 620 B. C., Prince Gautama was born. In the West, deep stillness brooded over the primeval forests that covered the lands which now lead the world. Imperial Rome was scarcely noticeable : a semi-savage settlement, lurking in the protection afforded by low hills and the bend in the Tiber, was all that marked the site of the Imperial city. But further east, the dawn was breaking. Greece was awake, Sappho and Alcæus were making the isles of the Ægean resound with song ; restless Athens had already expelled her kings and inaugurated a rude democracy. Thales and his followers had commenced to pry into the secrets of Nature. In Asia Minor, the great Semitic empires were tottering, ready for the onset of the Iranian conqueror. In India, the light had already shone for many a century. The Arayan tribes of the " Madhya Deshha " had already advanced far in civilization. Pleasant groves and fertile fields attest to advanced agricultural knowledge and a permanent settlement ; substantial palaces, though mostly in wood and brick, pointed to prosperity and wealth. Political questions, probably, had little interest in primitive India ; the conservative Aryan was content to abide by the customs of his fathers ; and so little had the idea of national unity occurred to any, that the system of small city states remained unchallenged. Each tribe dwelt unmolested under its petty raja, with probably little attempt at minute political organization of any kind.

It was as the son of one of these petty rulers that Prince Gautama was born. Many stories were told of the wondrous child—his virture, his learning, his proficience in knightly exercises. His mother died soon after his birth, and perhaps that may account for the jealousy with which the widowed father superintended the upbringing of his son and heir. Particularly disquieting on this account was that tendency, so common to imaginative minds, to throw aside the cares of wordly life, and to take to religious seclusion. The Prince, however, was in due time married, and became the father of a son. But now, his wordly duties to some measure fulfilled, the old longing, the desire to break away from the traditions of a petty court, and probe to its depths the meaning of things, broke out afresh. Stirred by the unexpected sight of a sick and aged beggar, the Prince took a sudden resolve. Waiting till night had fallen, in order to avoid the expostulations he knew that such a step must arouse, he took a silent farewell of his sleeping wife and child, and avoiding the drowsy sentries, mounted his horse and rode out into the desert. Here he was soon lost to the world and set about the great quest with characteristic energy.

For the next six years he lived the life of an ascetic in the jungles and forests which then covered the country near the present Gaya. So keen was his faith, that his austerities wasted him to a shadow, and so weak did he finally become that it is recorded that on one occasion he collapsed while bathing in a stream, and only dragged himself to shore by means of a branch. Here he lay unconscious for many hours, till a poor herdsman's daughter revived him with a draught of fresh milk. But what had been the net result of his penances and fastings ? Gautama found he was no nearer his longed-for goal. His austerities had done nothing for suffering humanity ; nor had they revealed the truths he sought. Neither by the meditation of the Yogi nor the sacrifices and *mantras* of the priests lay the path to knowledge. And so he resolved to abandon austerities, to start afresh. And now the third phase in the life of Gautama began. Weary and disillusioned, deserted by his companions, worn out by his years of self-denial, and oppressed by the sense of the futility of his efforts, the poor, tired student was seated beneath a giant pipal tree. Suddenly a marvellous change overcame him. Students of psychology may have read Professor William James's fascinating book on the *Varieties of Religious Experience.* They will remember that curious psychic phenomenon which is known as conversion, which suddenly changes a man's whole aspect of life, and dedicates him till death to a religion which up till then he has utterly despised. They will recall the instances of Paul of Tarsus, of Ignatius Loyola, of John Wesley, of a hundred others, of all lands, ages, and religions. It was something like this that came upon Gautama ; like a flash of divine inspiration he realised the true object and meaning of life. He saw that neither gods, nor prayer, nor sacrifice could avail anything; that penance and austerity were selfish and useless; that the human soul was not a permanent entity, but an everchanging complex of many causes—environment, parentage and past experience; and that the true release lay not in supernatural intervention but in man's own effort. Man is man's own saviour, and only by the life that is entirely altruistic, that is wholly devoted to humanity—pure and passionless and selfless—can we quench the thirst for earth-life that binds us to material existence, and reach the blessed haven of Nirvana.

And then to the excited and ecstatic mind of the seeker, it seemed that the powers of darkness gathered for a final attack upon his soul. The evil spirits were, we may believe, the product of an overwrought brain, but the temptation which beset him was real enough. Emancipation was now within his reach, and why not take the rest he had so richly earned? But the teacher stood firm; and when at last the evil obsessions vanished like clouds at daybreak, he found himself alone, victorious. What a prospect was his! Free from sorrow for ever, the conqueror of self, a world of sin and suffering to save in front of him! It was then that he broke out into the divine triumph song: "O Maker of the Tabernacle of the Body, thou art detected, thou shalt not make this tabernacle again. Broken are thy rafters, and thy ridgepole is snapped in twain: *The Mind, approaching the Eternal, hath attained Extinction of Desire.*" Henceforth the Sage was Gautama no longer; he was the Buddha, the One who knows; his was Nirvana already, for with the passion-thirst quenched, the way was clear before him. The lamp of life had but to burn to extinction, and never again would the flame be relighted.

And now the Buddha, full of the new-found truth, started upon the fourth and last phase of his career—the forty-five years during which he wandered about the country of his birth, disseminating the doctrine of the extinction of suffering, preaching, comforting, enlightening. Appropriately choosing Kashi (Benares), the sacred city of his race, as the starting point of his new career, the Buddha set forth on the long journey which lay before him. So transfigured, we are told, was the face of the saint, that a Brahman turned and asked him way his countenance was so perfect and peaceful, and what system of religion had imparted to it such unearthly joy? To which the Buddha replied that he had found the secret of the conquest of ignorance and desire. On arriving at Benares, the Buddha's first thought was to tell the good news to those disciples who had forsaken him in his hour of need, and to them he preached that evening his famous first sermon in the Deer Park at Benares, the words of which have been preserved for us. And so the "Wheel of the Dharma" was set rolling. Disciples flocked to the Master's side, amongst them being the beloved Ananda, the faithful companion of his Master's trials and wanderings from thenceforth till his death. Abhorring solitary penance and extravagant austerity, as not only useless, but actually selfish and harmful, the little band led a simple, industrious, and pleasant life. The Master, we are told, rose at five, and dressed unassisted. Then, till daylight he would meditate. When the day was broken, attended by his followers, he would take the begging-bowl and go to the neighbouring villages to beg for food and alms. After the meal was over, he would preach to the villagers, comfort the afflicted, and answer questions upon spiritual difficulties. And then, when the folk had departed, the Buddha would talk with his disciples and dismiss them for meditation, till the people again began to crowd about his lodging place in the cool of the evening, when the Master would preach to them upon some ethical subject and dismiss them. Right conduct was the subject of his discourses; metaphysical speculation was always discouraged as profitless and a waste of time; for the Buddha's view of life was entirely a practical one. In the rains, when travelling was impossible, the band withdrew to a grove, and building little huts, spent the time of inactivity in discourse and meditation and instruction. In Ceylon, the ancient custom is kept up, and still at the time of "was," the folk build little "mandaps" of palm-leaves and sit in the bright moonlight while a yellow-robed monk intones the sacred texts, or reads the naive "Birth Stories" of the Buddhist canon, which the audience receive with perennial delight.

And so for many pleasant, useful years the time passed on. The "Wheel of the Law" was rolling far and wide, and the land rang with the glad tidings of the Middle Path. But the Master was getting old; already past eighty, he began to feel the effects of nearly fifty years' incessant exertion, mental and physical. In the forty-fifth rainy season, an attack of dysentery warned him that the end was near. Speaking long and earnestly to his disciples, he told them of his approaching death, and exhorted them to keep the rules he had laid down. The story of moments is told us in a very old Pali book—"The Book of the Great Decease." The fatal illness was brought on by a meal prepared in the Master's honour by a poor goldsmith. With his usual kindly courtesy, Buddha partook of it alone, excusing his disciples with a few tactful words. Then he set out on his last journey, but by the side of a stream, weary and sick, he lay down to rest. Refreshed a little by his rest, he managed to reach a neighbouring grove, where the final and fatal attack overtook him, and he knew the end was near. Poor Ananda, dismayed at the approaching loss of his lifelong friend and guide, forgot all that he had been taught about the inevitable impermanence of earthly things, and broke into bitter weeping. "I am not yet perfect, and my Master, who was so kind, is leaving me," he cried. But the dying Saint rebuked him in words of kindly comfort. "Ananda," said he, "do not weep. The very fact that I exist contains in itself the germ of my dissolution, for what is born must also die." And then, turning to the disciples, he spoke of his old friend's kind and loving disposition. The night was wearing on, and the Master was evidently sinking. A philosopher who had come to ask some questions was turned away by Ananda, but the Buddha called him to him, and instead of answering his enquiry, preached to him of the Law of Righteousness. Thus to the end the Teacher upheld his lifelong contention that conduct alone matters in life. Speculation may be left to the curious; to the righteous man, it is a hindrance. His last words epitomize his system. "Brethren, work out your salvation with diligence; and remember, that *decay is inherent in all component things*." With these words the soul of the great Saint found the rest it had earned so well. The poor, worn body was burned in great solemnity, in a manner worthy of a King of Kings. For he was ever a King, princely by birth, a prince and master of souls. Now, in looking at the gentle and beautiful life of his great teacher and reformer, what are the chief lessons which we may derive from it?

First, I think, we are struck by its intensely *practical* character. The ideal of the Buddhist religion is two-fold, (1) to cleanse one's own heart, (2) to love and help our fellow-men. "To cease from wrong-doing, to get virtue, to cleanse one's own heart, this is the religion of all the Buddhas."

Secondly, its *independence*. Man is man's own saviour. "The true Shekinah is Man." We must not look to God for help, but to ourselves. Our present life is the result of the past, just as the future will be the result of the present. *Karma* is the inevitable determining factor :

> The moving finger writes, and having writ,
> Moves on, nor all thy piety and wit
> Can lure it back to cancel half a line,
> Nor all thy tears blot out a word of it.

Hence, every minute is important ; we must be for ever working out our salvation, and our slightest act has untold consequences for endless ages. Man's task is infinitely hard, but his privileges are infinitely high.

Thirdly, I would call attention to its splendid *altruism*. It is not by solitary penance, by sitting and repeating the name of God in ecstatic trance, that salvation comes, but by going into the world, enlightening the ignorant, healing the sick. We must be ever up and doing. Buddhism leaves man no time for speculation. Rest, cried Carlyle, have we not all eternity to rest in ? And the Buddha never rested. For half a century he taught and preached, and his last thought was for his friends and order. The crowning virtue, the mainspring of all the rest, is *Love*. Love for all men, and the power of inward culture over the human heart, these are the keynotes of the Buddhist's faith.

Finally, I would draw attention to the *cosmopolitan* character of the Buddhist creed. Its doors are open to all men, all creeds and castes and races. Hinduism is conservative, and has never strayed far from the banks of the sacred Ganges. Buddhism has crossed the Himalayas and spread to the millions in the great plains of China. Its huge monuments stand like sentries in the forests of far-off Java and Ceylon ; its sublime indifference nerved the Japanese in the distant Manchurin battlefield, and perhaps if ever the East finds unity and lasting peace, it may be under the great creed which expresses in so universal a form the mighty truths of Indian wisdom. And so, I make no apology for repeating an oft-told story. Its perennial freshness, its beauty and simplicity carry with them their own justification.

KALIDASA: A STUDY.—I.

By Prof. Ramavatar Sarma, M. A.

IN my larger work, "Kálidása: His Mind and Art," which is still in preparation, I have maintained the theory that Kálidása lived partly under Chandra Gupta II (Bikramáditya), and partly under his successor Kumára Gupta. The same theory is advanced in this thesis. It is an expansion of a mere hint from Messrs. Smith and A. Macdonnell, who suppose that the poet was connected with Chandra Gupta II, but have not yet adduced arguments to establish this supposition. The arguments adduced here in support of the theory are, it is hoped found to be, mostly original and based on a critical study of the history of the Guptas (including their inscriptions and Fa Hian's travels, and of the poet's own work.)

More than one Kálidása is known to the student of the Sanskrit literature. It appears that more than one thousand years ago the word Kálidása became synonymous with a great poet. Some poets preserved their names but affixed the title of Kálidása to these. Others discarded their original names altogether and assumed this new name. There were still others who called themselves Abhinava Kálidásas. Three Kálidásas are known to Rájasekhara, (¹) the Jaina author, whose mnemonic verses about poets are quoted by anthologists. One of these is certainly the illustrious author of the Raghuvansa. Who the other two are, cannot be definitely ascertained.

After the author of the Raghuvansa, (²) Padmagupta, the author of the Navasáhasánka-Charita, is the earliest poet who assumes the title of Kálidása. This poet calls himself Parimala Kálidása, and is perhaps better entitled to bear the great poet's name than any other of his successors. Padmagupta was the court poet of Vakpati Raja, otherwise called Munja of Dhara, and continued to hold the same position under his successor Sindhuraja, father of the well-known king Bhoja. (³) Another poet, named Kálidása, was patronised

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(1) ए कोपि जीयते हन्त कालिदासो न केनाचित्सो शृङ्गारे ललितो द्गारे कालिदासत्रयी किं राजशेखरस्य सूक्ति मुक्ता वल्याम् ।

This Rajasekhara is a Jaina author and ought not to be confounded with the great author of the Balaràmàyana.

(2) See the colophon of any canto.

(3) दिवं पिया सूर्मम वाचि मुद्रामदत्त यां वाक्यतिराज देवः ;
तस्यानुजन्मा कविबान्धवस्य भिनत्ति तां संप्रति सिन्धुराजः ।
—नव साहसाङ्क चरितस्योपक्रमे

by king Bhoja himself. He has left no works except a few stray verses cited by writers of fabulous histories of Bhoja (4). The writers of the astrological works Jyotirvidábharana and Satruparábhava (5) also call themselves by the name of Kálidása. In comparatively recent times the authors of the Sankaravijaya and the Bhagvata Champu have been known under the title of Abhinava Kálidása (6).

The great poet of the Raghuvansá and of some other works who transformed the proper name Kálidása into a title, through his merits, is distinguished by the anthologists as the Dípasikhá Kálidása. This title was suggested by his beautiful verse " Sanchárini dípasikheva, etc." (7) Bharavi, Magha and Ratnákara are respectively called in the same way Atapatrabhàraví, Ghantámágha and Tálaratnákara after their verses in which the words Atapatra, Ghantá and Tála occur (8). Parallel passages cited by S. P. Pandit in his introduction to the Raghuvansa clearly show that the great Kálidása is the writer of the Raghuvansa, the Kumára-Sambhava the Meghadúta, the Sakuntalá, the Vikramor-Vasíya and the Malavikagni-Mitra. Besides these great works he appears to have written in his early days the Ritusamhara and some other minor works(9). From the date disclosed in these works and from some other sources much real information can be gathered about the poet and his times. But it it somewhat strange that these facts have not yet been collected systematically and utilised in framing a connected account of the poet, who still remains a fictitious figure in the history of the Sanskirt literature.

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(4) See Vallala's Bhoja Pabandha.

(5) आसीत्कश्यप वंशा जोर्क तनया तीराधिवासो द्विज; श्री तमतार्त विचार सार चतुर, श्री भानु भट्ट; सुधी; । तत्पुत्रो हार भक्ति निर्मलतनु ज्योति र्विशम मणी; शास्त्रं शत्रु पराभवाख्म करो च्छी कालिदास: कवि: इनि शत्रपरा भवस्यान्ते ।

(6) The real name of the author of the Sankaravijaya is Madhava. The author of the Champu gives no other name.

(7) संचारणी दी पशि खेव राज्ञो यं यं व्यतीयाय पतिवरा सौ । नरेन्द्रमार्गा ट्टइव प्रपेद विवर्णभावं सस भूमिपालः । रघुवंश षष्ठे सर्गे ।

(8) उत्फुल्लस्थ लनालिनी वनाद मुष्मायादु द्धतः सरसिज संभव परागः वात्य भिर्वि यावि विवर्तित समन्तादा धत्ते कनक मया तयत्र लक्ष्मीम् ॥ किराते उदयाति विततो र्ध्वरश्मिर ज्जावहिम रुचौ हिम धामि याति चास्तम् वहति गिरिरयं बिलम्बि घण्टाद्वय परि वारित वारणो न्द्रली लाम् शिशुपालवधे ।

अस्तावल म्बिरवि विम्बतयो दयाद्रि-
चूडो न्मिवत्सकल चन्द्र तया चसायम् ।
संध्या प्रनृत्तं हरहस्त गृहीत कांस्यताल--
द्वयेव समलक्षयत नाक लक्ष्मी: ॥—हरविजये

(9) Sringaratilaka, Syamaladandaka and Pushapabanavilasa are also attributed to Kalidasa,

The first question that occurs to a critic about Kliádása is that of his date. The poet's connection with some Vikrama (10), his admiration of Valmiki (11), his mention of the Hunas, Yavanas (12), and other non-Indian tribes, the mention of his own name in inscriptions and other writings (13), the peculiar close of his Raghuvansa (14) and the date of his contemporaries (15) spoken of either by himself or by others, are the data ordinarily relied on for deciding his date. We shall see presently that these are not the only data available for fixing the date of Kálidása. But critics have often been satisfied with one or more of the facts mentioned above and have never tried to combine these with other relevant facts before conjecturing the poet's date. The chief theories advanced by different critics about the date of Kálidása are as follows :—

1. The history of Agnivarna's posthumous child. (16)
2. The Vikrama era theory. (17)
3. The Skanda Gupta theory. (18)
4. The Korur theory. (19)

Besides these, there are some other theories such as the identity of Matri Gupta and Kálidása, placing Kálidása in the 11th century under Bhoja, etc. The identity of Matri Gupta, king of Káshmíra, with Kálidása, was the work of Dr. Bháúdáji's fancy(20);

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(10) Indian tradition supported by Abhinanda see *infra*.

(11) तामन्वगच्छद्रुदितानुसारी कविः कुशेध्माहरणाय यातः । निषादविद्धाण्डजदर्शनोत्थः श्लोकत्वमापद्यत यस्य शोकः ॥ रघुवंशे

(12) तत्र हूणा वरो धानां, यवनी मुख पद्म मिति रघौ—

(13) कविताश्रित कालिदास भारविकीर्त्ति रिति पुलकेशि शिलेख; कालिदासस्य सूक्तिष्विति हर्षचरितोपक्रमे ॥

(14) With the death of Agnivarna.

(15) Bhàsa, Dhàvaka, Kaviputra and Saumilla are mentioned in Màlavikàgnimitra.

(16) Theory of Fanche, B. B. R., A. S., Jour., 1861.

(17) Peterson's Intr. to Subháshitàvali.

(18) Theory of Chakravati, Jour., A. S. B.

(19) Fergusson, MaxMuller and Hoernle.

(20) Literary Remains of Dr. Bhaudaji.

and those who did not know that there were many Kalidasas relied on the Bhoja Parabandha and thought that Kálidása lived under Bhoja of Dhara in the 11th century. These views are therefore apparently absurd and hardly need a lengthy criticism, and now we pass at once to the four theories mentioned above which hold the ground and come up now and then in some form or other. It was supposed by some early critics that Kálidása lived under the posthumous child of Agnivarna. Had this not been the case why should Kálidása have closed his Raghuvansa with Agnivarna? The poet brought the history of the Raghu race down to his own times and left it off there. This would place Kalidasa some eight centuries before the Christian era, as some suppose (21). In the first place it is highly probable that Kálidása saw that after Agnivarna the Voluptuary, the glory of the Raghu race was gone and he avoided the disturbances that followed that king's reign. Besides had the poet continued the poem after Agnivarna (as S. P. Pandit thinks he did) the Raghuvansa would have become a huge unmanageable work, instead of the perfect, finished masterpiece that it is, and Kálidása is the last person to commit such a folly. It is natural, therefore, to suppose that the great poet closed his masterpiece with Agnivarna for æsthetic and not for historic reasons as Dr. Fauche (22) fancies. It is also urged against this theory that had Kálidása flourished under Agnivarna's son, he would have rather closed the poem with his patron's history and not with that of his father. In reality Kálidàsa cannot be thought to have lived either under Agnivarna or his son, for had he been under any of them, how could he have painted Agnivarna (23) as a reckless voluptuary, if the latter was either his patron or his patron's father. This one consideration is sufficient to refute the theory that Kálidàsa lived about or just after the time of Agnivarna and the great fuss that has been made about it by critics appears to be quite useless.

The theory that Kâlidàsa lived under Vikramaditya in the first century B. C. is grounded merely on popular opinion and a chronological mistake (24). It is wrong so far as its date is concerned, but we shall presently see that the supposition that the poet is connected with some Vikrama is correct.

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(21) See S. P. Pandit's Introduction to his edition of the Raghuvansa.

(22) Jour., B. B, R. A. S., 1861.

(23) किंच

व्ये म पश्चिम कलास्थि तेन्दुवा पङ्क शेषमिव वर्म पल्वलम् ।

राज्ञितत्कुल मभूत्त्वया तुरे वामनार्चि रिव दीप भाजन मिति रघुवंशी योन विशसर्गे रघुवंश यशो नसांन मासम प्रायं स्राचित कविना

The main argument of those who place Kálidása at the end of the fifth century under Skanda-Gupta is based on the mention of the Hunas (25), by the poet in the Raghuvansa. But the meanings of the words Huna, Yavana, Saka, etc., as used by Indian authors are quite indefinite, and it cannot be maintained that the historic Hunas are meant by the poet. Besides the Huna tribe might have been known to Indians even before their first invasion about 458 A. D., by their raids and incursions on the borders of India, and there is no reason to suppose that Kálidása would have been ignorant of this tribe, had he lived earlier than their first invasion of India.

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(24) Fergusson's theory that Harsha Vikrama of Ujjayani founded the era in 544 A. D. and threw it back by 600 years is not accepted here.

(25) See Raghuvansa conto. IV.

MORAL TRAINING IN INDIA.

By **Mr. J. L. Chatterjea.**

THE question of providing for the moral training of Indian boys in schools has been discussed with more or less vigour from time to time. But despite the good intentions underlying the idea, the importance of which is realised equally by the Government and the leaders of the different communities, nothing in practice has been so far achieved. To some extent this is plainly attributable to a certain amount of apathy, a lack of zeal of that particular sort which does not rest content with evolving a theory but finds means to translate it into practice at the earliest possible opportunity. It has at the same time to be frankly confessed that the difficulties in the way are not quite so trivial that may be brushed aside with ease, so that want of zeal and the readiness to sleep over carefully sketched-out plans which is unfortunately too marked a characteristic of the sluggish oriental, are not the only factors responsible for the non-fruition of the scheme in question. What these difficulties and drawbacks are will be briefly indicated below; but let it not be supposed for a moment that the difficulties are absolutely inevitable or insurmountable. On the contrary, without taking an unduly optimistic view of the matter the assertion can be safely made that provided not only the leaders and the official class but the educated community in general set themselves up in right earnest to solve the problem, due regard being had to its urgency and almost all-absorbing importance, the drawbacks which at present seem so disheartening will grow less and less and at last cease to operate as a real deterrent.

The subject of moral training has been to some extent brought to the fore by the English Moral Education League under the vice-presidentship of Mr. Fox-Pitt. We read :—

> In response to the general expressions of opinion by prominent Indians of all shades of thought that steps should be taken to introduce definite moral teaching into Indian schools, Mr. Fox-Pitt, the vice-president and one of the most active working members of the English Moral Education League, has come out to India to endeavour to organise the movement and so bring pressure to bear on the educational authorities to adopt a system of moral instruction on scientific lines. It appears that Mr. Fox-Pitt has been on a visit to India to acquire direct knowledge of the conditions of teaching, etc., obtaining here, and help the latent movement to organise itself. He discussed the question with several representative men of the different provinces, such as the Gaekwar of Baroda and the **Maharaja of Mysore, Messrs. Gokhale, Sir Guru Das**

Banerji, Mr. R. N. Madholkar, Sir Narayan Chandvarkar and Sir V. D. Thackersay. He interviewed several officials as well, and as a result was deeply impressed with the keenness of demand for moral education on really sound lines. His scheme, as formulated up to date, is apparently based on a speech made last year by the present liberal-minded Governor of Bombay at the Moral, Civic and Sanitation Conference. His Excellency observed : " What is needed are books......in which the moral lessons should be drawn wholly from Indian life, history, biography, mythology and literature. The atmosphere, the colour and the forms of expression must be Indian...The spirit should be essentiall that of the East. The materials are rich and varied. The Sacred Books o India contain moral precepts of universal value to all mankind which rus forgotten or unknown."

Accordingly Mr. Fox-Pitt's idea is to place in the hands o the boys a book compiled by Mr. F. J. Gould on the mode lines enunciated by Sir George Clarke, inculcating brotherhood, modesty, patience, fortitude, sincerity, courage, devotion and such excellent ideals in an attractive form so as to arrest the pupil's attention and by awakening his mental qualities, seek to perpetuate the impressions on his mind at that early and plastic stage. Mr. Fox-Pitt is naturally not without certain misgivings as to the feasibility of his scheme. He regards it as an experimental one fo the present, to be modified or revised according as may be foun necessary after the scheme has run for some time and to sui local conditions and the habits of the pupils of different province In order that the experiment may have a fair trial, he invites th cordial co-operation of the Indian society in creating a strong public opinion in favour of undenominational, but nevertheless religious, moral instruction. Here, unquestionably, Mr. Fox-Pitt touches a sore point.

In a paper read before the Indian section of the Royal Society of Arts, Mr. C. H. A. Hill, C. S. I., recently pleaded for the provisio of moral training in India on the lines of the Moral Educatio League. He spoke of the complaint of Hindu, Mahomedan an Parsi parents on the score of a deplorable change in the attitud of children, and suggested that inasmuch as the educationa policy of 1854 imposed no bar on religion in aided schools, endea vours might be made to impart that kind of instruction in primar schools particularly, and if such instruction could not well b based on religion, that a scheme of secular moral instruction migh be introduced, so far as all Government schools were concerne Lord Northcote, who was in the chair, agreed with the speake and recommended the appointment of a Royal Commission investigate the subject. Sir Theodore Morison, an educationalis well-known in India, and now a member of the Council of the Secretary of State for India, argued that despite the secular basis on which English education had proceeded, it had vastly improved the moral tone of the country, its only disappointing result being that it had produced loss of reverence or insubordination. The above will indicate the interest that is being taken in England in the subject, so that we may look forward to a move being made in the direction before long.

It would be well to point out at the outset that it is not English education that is responsible for the mischief it is loosely alleged to have done, but the system in which education has been imparted at home and in public schools. That the system is wholly rotten so far as character-making is concerned, admits of no doubt or dispute. If the reading of good books containing any number of moral precepts be considered sufficient to produce the desired effect, there would scarcely be this cry for moral training. Practically all the books taught in the lower classes are full of moral instructions, and the fact that this has not been to much purpose plainly indicates where reform is wanted. In the first place, the teachers of the lower classes are usually selected for the sake of economy without reference to their fitness for the peculiarly delicate and responsible duties to which they are called. The vast majority of them are imperfectly educated and wholly ignorant of the art of teaching little boys. Neither can the starvation wages given to these teachers be expected to tempt a better stamp of men. The school authorities—the university, let it be remembered, is an examining body, and where it at all pretends to be more than that, it concerns itself with "higher education,"—seem to imagine that the lower classes can be coached in any manner and are content with leaving them in charge of beggarly, uneducated youths or dotards who either sleep through the hours when they should be alert or flog the unhappy boys when they should be patient with them. The poor little pupils at first wonder what the capricious conduct of their mentors may mean, but soon coming to regard it as invitable, take up an attitude of indifference and insolence combined. Still, in the towns, the conditions are distinctly better. In the village the *gurus*—what a hopelessly miserable lot they are! Their ways are well-known and have passed into proverbs, and it would be waste of time to describe them in detail. In brief, some of them set before the youngsters all sorts of bad example—petty thieving, smoking, idling, deception, bad manners and what not. It is not strange that under the above circumstances the boys should develop in later years, some into successful men no doubt, but without character and as undesirable citizens and intolerable limbs of the society. As in schools, so in colleges in a modified degree. The professor gets no opportunity and is often little inclined to appear before his pupils otherwise than in the *role* of his profession, strict, stern aud lofty. He thinks and cares for "exams and passes" as exclusively as his flock, and the not too distant picture of his pupil as a member of the society and citizen of the sta'e seldom rise before his mind's eye. Depressing facts these but fortunately they are not unalterable, and it is in this direction that reform is needed.

Next we have to consider the other important side of the story, the home life of the average boy. Unpleasant to a degree though it is, it has got to be admitted that in the majority of cases this homelife is even less promising than school life. Much of the mental and physical degeneration of our youths is attributable to the manner in which they are brought up by their parents or guardians, to the surroundings where they live and the experiences through which they are led. And all this, again, is mainly the result of want of education of the right sort among women. Hardly anything better can with reason be expected of mothers who are ignorant of their proper duties and are unfit to discharge them. Some, owing to ill-health brought on mostly by repeated child-bearing at an early age, are physically unable to bestow the requisite amount of care and thought upon the upbringing of their children ; others are either too ignorant or too indifferent or too conservative to move out of the accustomed rut, or, warned by their own fates, to try to adopt healthier lines than those in which they were reared by their more antiquated mothers. The children almost, as a rule, are overfed, and either petted immoderately or kept under such a disciplinary surveillance that it cramps their mind, dulls their intellect and receptive powers and makes them shy. The product after all is a sickly set of spoiled darlings or morose lads who, to the reasonless but unfeigned astonishment of their parents, turn out failures. Very often the school and the home are at cross purposes, the boys unlearning at home what they learn in school and *vice versa*. Little wonder, again, that between such a scylla and such a charybdis the marinerless vessel should be foundered at the critical moment.

In consideration of the facts mentioned above, the first essential would appear to be to popularise and introduce on a much larger scale than hitherto attempted or undertaken the education of women on healthy and suitable lines. There should be many more girls' schools and girls' teachers, sedentary and peripatetic, than now—not so much to turn out fashionable female scholars, versifiers, politicians and suffregettes,—not certainly motorists, levee-hunters, ball-dancers, "At Home" lovers, stage dummies, street strutters, globe-trotters, laced upstarts and stylish epicures—we have a surfeit of these fluttering butterflies of the hour;—but sober, modest Hindu or Moslem women, proud of and sympathetic with their own ideals and traditions, alive to a sense of their household and other duties, trained to direct their family affairs well and smoothly, allay strife and bring peace in their families, conversant with how to tend and nurse the moral, mental and physical growth of their children, and to shape their character—in short, fit in every sense to be mothers, sisters and mistresses of the house. The model may seem too flighty and pretentious, but it is by no means impossible, and female education should aim at this. There is in truth no reason why well-conducted girls' schools should not be able gradually to turn out what the country wants so much. In India, at least, the Moral Education League of Mr. Fox-Pitt would therefore do well, instead of putting the cart before the horse, to start at the right end by opening girls' schools for the diffusion of sound education among females and providing for house-to-house training of females by means of peripatetic teachers.

The home organised, the school requires to be attended to. The best results cannot be expected unless boys are made to live in residential hostels. Just now we have practically no such hostel attached to public schools, but they are so important that the sooner they are opened the better. The value of a hostel where the students are in close and constant touch with their mentors cannot be over-rated, but the pity is that this is not fully realised. Financial considerations of a flimsy nature are allowed to wreck several schemes calculated to do lasting service to the State and the country at large, and so far as our wealthy men, their inability to find funds for really worthy objects only betrays the feebleness of the public spirit and patriotism of which they brag so much. In fact education and sanitation would scarcely have been at such a low level if the lolling zamindars and upper middle classes, whose purse-strings automatically go loose at the call of the Government in expectation of titles to adorn their sesquepedalian names or decorations to cover their ample breasts, were duly mindful of the supreme importance of these matters and their obligations in respect thereto. It is besides very often conveniently forgotten that all schemes of utility mean expenditure as much as pleasure trips, dinners and gambling. Neither is there any unwritten code prescribing it that the State alone is to bear the expenses of securing for every one of its subjects a sound mind in a sound body. Self-importance demands self-exertion and taxation too and the sly fox pays his skin only to the furrier. It is necessary that the public and the Government should co-operate with the Moral Education League in the matter of education in all it aspects.

The question of suitable text-books on the lines proposed b Mr. Fox-Pitt now comes in. Without a sound system of trainin at home and in school, as has been pointed out above, it is vai to trust to text-books alone to accomplish the object in view. Th need of text-books is thus secondary, for it goes without sayin that moral books and copy-book maxims can no more create goo citizens than a Parliamentry law lying as a dead letter can mak a nation great. Text-books are needed after the field has bee prepared. We thoroughly agree with Mr. Fox-Pitt, however, regarding the models on which the text-books are to be prepared. The present plan is to give to the moral books an undenominational character. The idea has emanated, no doubt, from a desire to avoid the pitfalls existing in India caused by distracting religious differences, but whether undenominational text-books serve the purpose is debatable point. It is on the other hand probable that denominational instruction will meet with public support as being not only necessary but safer in the sense that in that case there will be n chance of different religions being unconsciously taught to the progress of a particular religion. For instance, the Moral Instruction Movement should not be open to the suspicion of being used as a means to propagate the Christian religion, and it would not do for the Government or the Missionaries to use it as such. The missionary schools for boys and girls and th missionary propaganda have not so well succeeded because c Hindu and Mahomedan parents fighting shy of the institution lest their children should go astray. The Hindu parent would naturally like and insist on his children being taught to be good Hindus; so in regard to Mahomedan, Christian and other religious bodies. Besides, lessons drawn from the religious works of a particular community would more readily be understood and appreciated by and make a deeper impression on the minds of learners of that community than on others, and woul likely be objected to by the latter on religious grounds. The modern demands for denominational universities serves as an eye-opener, and it is useful also to note in this connection the indirect support the demand is getting from the Government. Lord Hardinge has spoken favourably of the proposed Moslem university, and Moslem employes in Government offices have openly called meetings to raise subscriptions in aid of the scheme. Undenominational moral instruction has thus little chance of being popular. Moreover, the plan on which text-books have been proposed to be prepared, though avowedly undenominational, must necessarily comprise references to particular religions. The lives of the Christian, Hindu and Moslem prophets, sages, and religious reformers, for instance, cannot be taught without inculcating therein their religious principles. While, therefore, denominational moral text-books on the lines proposed by Mr. Fox-Pitt are needed for boys and girls, similar books but containing instructions on domestic and household matters as well and elementary sanitary rules, etc., are wanted for grown-up women to serve a very useful purpose by teaching them much that they know nothing about but should know perfectly well.

I need hardly add in conclusion that the whole scheme is eminently praiseworthy and deserves wide and active support for the sake of the future of the country. Public, social and communal life in all parts of India is so disappointing and often so baneful now-a-days merely because sufficient attention has never been paid to the formation of character on sound principles. Co-operation, fellow-feeling, integrity of motive and purpose, are for the same reason so lamentably absent in this country, whether among our publicists and platform reformers of all things evil or private individuals and officials. Between knowledge and wisdom, book-learned skill and commonsense, there is a wide gulf fixed, and if the League succeeds in narrowing it, it will have achieved a result which will mean the uplifting and regeneration of India.

ISLAM AND SOCIALISM.—III.

By Mr. Mushir Husain Kidwai, Bar-at-Law.

MUHAMMAD'S SOCIALIST DISCIPLES.

IN fact Muhammad charged the very atmosphere of Arabia with Socialistic ideals and made every individual among his followers a fit member of a highly Socialistic society.

It was more than once that Ali—the hero of Islam, who,—like Christ, prayed for his own murderer,—gave away all the property he possessed to the public Treasury for the use of his fellow-men. On one occasion he demonstrated the victory he had personally gained over Individualism in a very marked way. He was fighting for the people and his sword was about to sever the head of one of the enemies when the latter spat at him to show his personal contempt for the son-in-law of the Prophet. Ali merely sheathed his sword saying that he was not there to avenge personal wrongs. Individualism was not a plank of his platform.

The same was the case with Omar who, even as " king " of the Peninsula, used to sleep on the foot-steps of a mosque with homeless people, and shared his camel with his servant riding turn by turn when he went to " conquer " Palestine. Even a very bigoted writer has said of him, " Omar was the first who bore the title of ' Prince of the Faithful, ' and though his Empire extended from the Orontes to the Arabian sea and from the Caspian to the Nile, he effected no regal state, was the friend and companion of the beggar and the poor and in his mud place at Medina was ready to share his meal with the humblest brother in faith. "

Abu Bakr Siddique, about whom the same writer has said that he " was a man of the purest character, and his friendship for Muhammad and unswerving belief in his mission are a strong testimony to the sincerity of the prophet," when elected a leader of the Commonwealth made his *debut* with words to the following effect :—

> " Behold me charged with the cares of governor. I am not the best among you ; I need all your advices and all your help ; if I do well, support me ; if I err, counsel me. To speak truth to a person commissioned to rule is faithful allegiance ; to conceal it is treason. In my sight the powerful and the weak are alike ; to both I wish to render justice. As I obey Allah and h

Prophet, obey me. If I cast behind me the laws of Allah and the Prophet, I have no more right to your obedience."

It might not be considered amiss to give a quotation from Abu Bakr's directions to one of the generals of his army to show the spirit of his "rule." He said to Yazid Ibn Sophyan :—

> "Be sure you do not oppress your own people, nor make them uneasy, but advise with them in all your affairs, and take care to do that which is right and just, for those who do otherwise shall not prosper. When you meet with your enemies quit yourselves like men and do not turn your backs, and if you get the victory kill no children, nor old people, nor women, destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, excepting only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. You may eat of the meat which the men of the land shall bring unto you in their vessels making mention of the name of Allah. As you go on you will find some religious persons, that live retired in monasteries, who propose to themselves to serve God that way, let them alone, and neither kill them, nor destroy their monasteries."

To another general of the "citizen army" that Socialist leader said,

> "Take care to live religiously, and let the enjoying of the presence of God and future state the end and aim of all your undertakings, and look upon yourself as a dying man and always have a regard to the end of things, and remember that we must in a short time all die and rise again and be called to an account."

Even the weak and aged Osman was strong enough to conquer Individualism. At much personal expense he bought wells and made them public property for the good of his people. Among the early Musalmans nobody emancipated so many slaves. When he was besieged by his enemies his men came to him to obtain permission to fight for him but he insisted on not allowing himself to be the cause of blood-shed and emancipated all his slaves who, he thought, might be carried away by the impulse of faithfulness and devotion to fight with the besiegers in spite of his orders to the contrary. Osman after being starved for ten days was killed but he demonstrated by his act a wonderful triumph of Socialism over Individualism in the beginnings of Islam.

Other incidents can also be profitably quoted to show the spirit with which the Muslim leaders of old were imbued. After Abu Bakr had put Omar before the people to elect him their Khalifa, he lifted up his hands and prayed,

> "O God! I intend nothing by this proposal but the people's good. I fear lest there should be any difference among them and I have set over them the best man amongst them. They are Thy servants; unite them with Thy hand,

and make their affairs prosperous, and make him a good Governor ; and spread abroad the doctrine of the Prophet of Mercy, and make his followers good men."

When in his turn Omar was asked to propose his own son to be the future Khalifa he answered :—" It was enough for one in a family to have an account to give for so weighty a charge as governing the Musalmans." However he left the following advice to him who would be elected :—

> " Give it as my dying bequest that he be kind to the men of this city whic gave a home to us and to the faith ; that he make much of their virtues a pass lightly over their faults. Bid him treat well the Arab tribes, for veril they are backbone of Islam ; the tithe that he taketh from them, let him gi it back unto them for the nourishment of their poor. Let him faithfully ful the covenant of the Prophet to the Jews and Christians. Oh ! Allah, I hav finished my course ; to him that cometh after me I leave the kingdom firml established and at peace !"

About this great socialist leader Professor Ockley says :—

> " He never used to save money in the Treasury, but divided it every Frida at night amongst the people, according to their several necessities in whic particular his practice was preferable to Abu Bakr's, for Abu Bakr use to proportion his dividends according to the merit of the persons that were t receive it but Omar had regard only to their necessities saying ' that the things of this world were given us by God for the relief of our necessities and no for the reward of virtue, because the proper reward of that belonged to anot world.' "

The colloquy between Heraclius and his patriarch on one side and Raphia and his Muslim co-religionists who were taken prisoner by the Emperor's army on the other is worth particular notice. The patriarch is said to have asked the Musalmans, " What hinders you from turning Christians ?" They replied, " The trut of our religion." He represented to them the danger they incurred by displeasing Jesus Christ. Raphia replied " that it would on day be determined which party was rejected and which in t favour of God." Heraclius told them that he had been informe that their Khalifa used to wear very mean apparel although h had gained enough from the Christians to afford himself a bett dress and asked what should hinder him from going like othe princes. Raphia said, " the consideration of the other world an the fear of God hindered him." The Emperor asked them " What sort of a palace your Khalifa has ?" They said that it wa made of mud.

" And who," said the Emperor, " are his attendants ?"

" The needy and the poor."

"What tapestry does he sit upon?"
"Justice and uprightness."
"And what is his throne?"
"Abstinence and knowledge."
"And what is his treasure?"
"Trust in God."
"And who are his guard?"
"The stoutest of Unitarians."

They added:—

> "Dost thou not know O King that several have said unto him, O Omar, lo! thou possessest the treasures of Cæsars and kings, and great men are subdued unto thee, now therefore why puttest thou not on rich garments? He said unto them, "Ye seek the outward world but I seek the favour of Him that is Lord both of this world and that to come."

It should be interesting to the Labourites and Socialists of England to-day to read the following words of Professor Ockley which he inserts after translating the above dialogue in his history of the Saracens. He says:—

> "To the other questions proposed by the Emperor, they answered in a cant so very much like what our ears have for some late years been used to that were it not for the difference of the language, we might justly have suspected them to have been nearer neighbours."

Musalmans also can perhaps appreciate the remark as a compliment to their modernity,

Historians write that Heraclius once sent Omar a costly jewel the value of which was above the estimation of the inhabitants of the barren country of Arabia. The Musalmans would have persuaded Omar to have kept that priceless jewel for his owe use, but he said he could not keep that as it belonged to the public. So the jewel was sold and its price put into the public Treasury of which the Khalifa was only the Steward and from which he could draw only in a way that it might do most service to the public.

Omar, whom Mr. J. Pool has admitted to be "truly a great and good man, of whom any country and creed might be proud," invented the system of making nocturnal visits to people's congregations in order to be in close touch with them. It is said that one night he found a woman complaining that while Omar was enjoying himself with his wife and children her husband was away for a long time from his house waging her country's war. The Khalifa next day sent for the woman's husband and issued an order that no husband be separated any more from his wife for more than six months continuously.

On another occasion Omar heard an old milk-woman telling her daughter to mix water with the milk. The daughter, who was imbued with the spirit of the age of honesty and straightforwardness, refused, upon which her mother remarked, "At this time neither the Amir-ul-mominin is here nor his men. Why dost thou fear then?" She replied, "I fear Amir-ul-mominin's presence as much as his absence and would not do anything in his absence which I should not have done in his presence." The socialist leader on hearing these words came forward and proposed an alliance between the girl and his own son inspite of the social difference between the two. The marriage between Amir-ul-mominin's son and the milk-woman's daughter was duly celebrated, and it was their descendant who gave birth to the renowned Umar bin Abdul Aziz—who, when he ascended the throne, gave away to the public treasury all the wealth he had possessed and took out of it only two *dirams* per day for himself and his family.

On yet another occasion Omar heard an old destitute woman crying, "May God take Omar to task in whose Khilafat I am helpless and starving and who does not take sufficient care of the people in his charge so as to relieve every sufferer of his or her trouble or want." Omar was grieved when he heard this and immediately came back to Bait-ul-mal and took all the eatables he could carry on his shoulders to the woman. She gratefully thanked him for his kindness and said, "O stranger whom I know not, thou art more fit for the Khilafat, than Omar is."

One day Omar was seen searching in the hot weather for a camel which was public property and had been lost. The people asked him to leave the search to other persons as that was a work beneath the "dignity" of Amir-ul-mominin. Omar replied, "I am in-charge of the public property and it is I who am accountable for it, therefore I cannot entrust the search of this lost camel to any other person."

Omar's socialistic genious utilised the annual pilgrimage to Mecca for a political and administrative purpose. He called all the "Governors" of different provinces to come to pilgrimage at a time when thousands of men from those very provinces came and he made them face the complaints of the "governed" in his presence. Annual pilgrimages were thus made days of reckoning for the "rulers" and the people freely censured those of them who deserved it. Those whom people did not like were replaced by others more popular.

The following incidents related in Rauzat-ul-safa and translated by Major Price show how scrupulous the leading Muslim Socialists were in safeguarding the interests of the public in regard to the money and property under their charge as against the private interests of even their own nearest and dearest relations. Aukil, the brother of Ali, took an opportunity of complaining to his brother, the then Khalifa, of the slenderness of his means for the support of a numerous family, and requested him to make some trifling addition to his pension from the public treasury. This Ali refused to do because of that incorruptible integrity with which he applied the resources entrusted by the public to his discretion, saying, that he had already assigned him the portion to which he was entitled, and that it was not in his power, however he might be disposed, to give him any part of that which was the property of others. But on Aukil continuing to urge the necessities by which he was impelled to solicit relief, the Khalifa affected to acquiesce and desired that since there appeared to be no alternative, he would attend on him that night, when they would break into the house of a certain wealthy neighbour and find an ample supply for all his wants. Aukil demanded with a mixture of surprise and indignation, if he could seriously propose to relieve him by so gross a violation of the laws of society. "On the great and solemn day of account," replied Ali, "how much easier shall I acquit myself against the accusation of a solitary individual, than against the united cry of the whole community of Islam, individually possessed of an equal claim in that property which thou hast endeavoured to persuade me to divert to private purposes?" Aukil unsatisfied by his noble brother's strict impartiality deserted him for a time and joined the rank of his less scrupulous rival Moawiah thus greatly strengthening the latter's position. But even this desertion on the part of his own brother did not induce Ali to shew any leniency in applying his Socialistic principles.

On another occasion when informed that his kinsman, Abdul Abbas, had appropriated part of the public treasure of Basrah, Ali, though he could ill afford to lose on that precarious occasion the sympathy or help of any of his friends and relations, wrote at once to Abdulla Abbas to assure him that if he had presumed in any instance to lay his hands on that sacred deposit beyond what was strictly warranted by the law, he might expect the utmost punishment. When the accounts were accordingly subjected to the severest scrutiny but no embezzlement was found, Abdulla considered himself so deeply injured, that he immediately relinquished his charge and withdrew to Mecca, desiring it to b understood that he had never coveted authority, much less was th Government of Basrah of such importance to him that he shoul continue to hold it under such circumstances of degradation.

The history of Islam would have been far more brilliant if A a man of spotless character, of noblest principles and pur thought, had been spared the assassin's dagger and given a fr hand to conduct the government of Musalmans on truly Soci istic lines. It was a Socialist who killed him and it was the cau of Socialism in Islam that was shattered by that blow. Aft Ali's death the form of socialistic government was chang but Muhammad had so profusely imbued Musalmans with sociali that its spirit lingered tenciously even after that formal chang The following story translated by professor Ockley from authe tic Arabic sources relating the removal of Khalid, the sword God, from the command of the Muslim army is also instructi reading. He writes :—

> "Omar liked Abu Obeidah for his piety, but had no opinion at all of Khal One day he was speaking to the people from the pulpit (as it was usual Caliphs then to talk about what concerned the public in a very familiar manne he mentioned the taking away cf Khalid's commission, and conferring th charge upon Abu Obeidah. A young man who was present, took the freed of telling him, that he wondered he would remove such a person, as Kha had been the instrument of so good success to Musalmans, aud that wh Abu Bakr was moved by some about Khalid to depose him, his answer was 'That he could not lay aside nor sheath that sword, which God had dra for the assistance of the true religion,' and withal told Omar that if he did, must answer it to God. Omar made but very little answer, but came down fr the pulpit, and considered of it that night. Then next day he came ag and told them that since the care and charge of the Musalmans was committ to him, he thought himself obliged to take the best care of them he coul as one that must give an account, and for that reason was resolved to dispo of places of trust to such as deserved them, and not to such as did not : th he would give the command of the army to Abu Obeidah, whom he kn to be a man of a tender and gentle disposition, and one that would be k to the Musalmans : that he did not approve of Khalid, because he was pr gal and extravagant." The author further adds that "they all wept w they heard of Abu Bakar's death. Khalid swore that though there was noth upon earth dearer to him than Abu Bakr, nor had he greater aversion to any m than to Omar yet since Abu Bakr was dead and had appointed Omar successor, he was very willing to submit to God and to Omar."

The qualifications of Muhammad's followers given in contemporary records of the *Quran* are the following :—

Happy now the believers, who humble themselves in their prayer, and keep aloof from vain words, and who are lovers of charitable deeds, and restrain their appetites, (save with their wives, or those whom their right hands possess : then they shall be free from blame ; but they whose desires reach further than this are transgressors : and who tend well their trust and their convenants, and who keep themselves strictly to their prayers. These shall be the heritors, who shall inherit paradise, to abide therein for ever.

[Sura XXIII.]

And the servants of God of Mercy are they who walk upon the earth softly; and when the ignorant address them, they reply, "Peace!" They that pass the night in the worship of their Lord prostrate and standing, and that say, 'O our Lord, turn away from us the torment of Hell for its torment is endless': it is indeed an ill abode and resting place'! Those who when they spend are neither lavish nor niggard, but keep the mean :—Those who call no other gods with God, nor slay whom God hath forbidden to be slain, except for a just cause and who commit not fornication (for he who doth this shall receive punishment.)

[Sura XXV.]

Who fulfil their pledge to God, and break not their compact. And who join together what God hath bidden to be joined, and who fear their Lord, and dread an ill reckoning ; And who, from desire to see the face of their Lord, are constant amid trials, and observe prayer and give alms, in secret and openly, out of what we have bestowed upon them, and turn aside evil by good : for them is the recompense of that abode, gardens of Eden—into which they shall enter together with the just of their fathers and their wives and their descendants : and the angels shall go in unto them at every portal saying : "Peace be with you because ye have endured all things"! Charming the recompense of their abode.

Sura XIII).

Only a brief study of the above qualifications and characters of Muhammad's disciples and followers will be enough to convince one that Muhammad had formed a splendid material for socialism and that once the material was ready and the individuals were taught their duty towards one another, it could not, and did not, take long to erect the whole edifice of socialism. The mathametical result of elevating the morality of individuals and ennobling their character was socialism.

CHAPTER V.—INSTANCES OF ISLAMIC SOCIALISM.

(1) A MELANCHOLY EXAMPLE OF EARLY MUSLIM SOCIALISM.

In the history of Islam there is an unfortunate incident which has caused great bitterness of feeling between the two well-known sects (Shiahs and Sunnis) of Islam but which illustrates in a very vivid manner the extent of Socialism in Islam. Muhammad had a garden called the garden of *Fidak*. After his death his own beloved and only surviving daughter Fatima—the pride of all that is best in womanhood—claimed it as her property by right of descent, but the president of the Commonwealth, though her devoted servant and that of her father, contested her right on the ground that Muhammad had no personal or private property and that all he had left must become public property. So the garden became public property much to the grief aud personal loss of the descendants of the Prophet.

Imagine the great reverence, and self-sacrificing devotion which Muhammad's Musalman contemporaries felt for him; imagine also the personal characters, most loveable and sublime—of his beloved daughter and his disciple, cousin and son-in-law, Ali, then think of the history of the *Fidak* garden, and other similar incidents in which the interests of the Prophet's descendants and his nation clashed; and it becomes impossible to avoid the conclusion that in coming to his decisions as he did, the Musalman ruler of the time must have had extremely painful struggles between his personal inclinations on the one hand and the spirit of socialism as imbued by Muhammad on the other. History records that it was invariably socialism that triumphed asserting itself as an all-subduing, all-conquerii power, and Musalims may well doubt if there is anywhere a bette recorded instance of the victory of socialism than the early histor of Islam.

(2) TRACES OF DEMOCRATIC SPIRIT IN MUSLIM AUTOCRAC

Strange though it might appear, it is, however, a fact that eve Muslim autocrats could not shake off altogether the democrati spirit of their religion and endeavoured instinctively to conqu Individualism and to act for the common good. Several Musli sovereigns went round in disguise like the great Socialist Omar find out the grievances of the poor, and made vows to abstain fr luxuries until they had righted the wrong of their subjects. Th endeavoured to govern the people for the good of the people a considered kingship as a sacred trust. Perhaps that great genius our own times, Sultan Abdul Hamid Khan, II, stands alone amo Muslim sovereigns for his great passion for absolutism and co plete centralization of all authority and power into his own ha Aurangzeb of India attempted to do so, but even he could not g up altogether those notions of fraternity and socialism which Isl inculcates. In his letters to his sons Aurangzeb has acquit himself most creditably on that subject and declared sovereigns be religiously bound in duty to serve humanity. He says t every ruler is responsible to God to secure the good of the peo who are in his charge and that any deed of oppression which officials and agents do is put down to his account by God.

The spirit of democracy and socialism had pervaded even Muslim army. Khalid, the Hannibal or Napolean of Islam, of wh

Professor Ockley writes that "he was the best general of the age he lived in," when commanding the Muslim army against the Grecians, was asked by an envoy of the opposing army whether he was the general of the Muslim army. His reply was :—"They look upon me as such so long as I continue in my duty towards God and the observance of what He ordered us through His Prophet Muhammad of blessed memory; otherwise I have no command or authority over them." Recent events in Persia and Turkey have distinctly shown the innate democratic spirit in Islam. That in both places democracy has triumphed although it had very adverse circumstances to contend with is a credit to the democratic genius of Musalamans.

The order of the ex-Sultan Abdul Hamid, who had exercised an absolute ruler over the whole Ottoman Empire for thirty-three years, to his body-guard officers, not to shed his people's blood on his behalf and to give up arms without resistance to the investing army is a striking instance of the sacrifice of self for the interests of the people and community which the religion of Islam inculcates in every Musalman howsoever habituated to absolutism and individualism he be.

Another recent striking example of that instinctive democratism can be found in the corpses of those valiant Muslim women who fought in the disguise of men with army of Nationalists in Persia against the despotic Shah.

It would be a surprise to many to learn that during the times of absolute rule in Turkey all the factories in Constantinople—the glass factory, the cloth factory, the boot factory, the iron-works, etc., were owned and worked by the State, the wages of the labourers were fixed and some of the factorics were worked to give employment to youthful orphans and destitue unemployed. The great Harika cloth factory in which the majority of wage earners were females had comfortable residential quarters in addition.

(3) THE *Personnel* OF THE MUSLIM CITIZEN ARMY.

Men like Khalid and Zerar bin Azoor formed the *personnel* of the citizen-army of the Muslim nation and those anti-Socialists of to-day who doubt the efficiency of a "citizen army" would do well to read a page from the history of the conquests of Egypt, Persia and the greater part of the Roman Empire by the citizen-army of Musalmans. Although the Muslim soldiers had not sufficient clothes for themselves and the majority of them had to fight without armour while their mercenary antagonists in the Christian as well as pagan armies were clad in coats of mail, helmets and breast-plates, their enthusiasm carried every thing before them.

The conquests of Omar through his "citizen-army" have been unparalleled in history in their vigour, extent and rapidity. The army was like a torrent, or an avalanche, irresistible in its force.

The chief characteristic of the Muslim citizen-army was that each individual was selfless. This made them careless of their own lives for the sake of their brethren.

When Khalid had to resign his "commission" and Abu Obeidah took the whole charge of the army and the affairs of the Musalmans in Syria in his hand, he was afraid that Khalid would be disgusted at his removal but as personal aggression or greed for acquiring selfish reputation were not the guiding motives of Musalmans of those days the heroic Khalid made the contrary appear sufficiently in that great action performed at Dair Abil Kudus. He fought, as an ordinary soldier, as zealously and bravely for his religion and his State, as he used to when he was commander of the army. On one occasion, immediately after his removal from the command, when Abu Obeidah asked him if he would go to rescue his brother Musalmans in a dangerous country he swore that if Omar had given the command of the army to a child he would have obeyed his orders, and prepared at once for the perilous task. It must not be forgotten that Khalid was but one of the thousand others who were ready to sacrifice personal interests for those of the community. Even the soldiers were socialists and that of no mean order.

In the words of the late Archbishop of Dublin "not Khal alone, but every Muslim warrior felt himself indeed to be th 'Sword of God.' Comparing what they now were with what the had been 'in those times of their ignorance,' when they wo shipped dead idols, they felt that they had been brought into a ne spiritual world, now at length had learned what was the glory ar dignity of man, namely, to be the servant of the one God, mak and ruler of all, that such servants they were, whose office it w to proclaim his power, themselves submitting and compelli others to submit to His will. What a truth was here to ha taken possession of a multitude of souls! No wonder that in th strength of this, innumerable tribes which had hitherto done litt but bite and devour one another, were presently knit together in a nation, and the worshippers of a thousand discordant falsehoo into a society which bore some sort of similitude to a church."

(4) DIGNITY OF LABOUR AMONG MUSLIMS.

In Asia generally and to a certain extent even in Europe trad and certain other professions are considered to be somewhat be neath the dignity of men of high rank and good blood. Sometimes the fact of earning one's livelihood by the sweat of the brow is considered humiliating. Such notions sin greatly against the laws of Socialism and Islam has strongly denounced them and taught the dignity of labour and work.

The QURAN'S warning to Musalmans is :—

> Those believers who sit at home free from trouble, and those who make valiant exertions in the cause of God with their substance and their persons, shall not be treated alike. God hath assigned to those who contend earnestly with their persons and with their substance, a rank above those who sit at home. Goodly promises hath He made to all. But God hath assigned to the strenuous a rich recompense above those who sit at home, in rank near Him and forgiveness, and mercy, God is indulgent, merciful."
>
> [Sura IV.]

Some of the sayings of Muhammad run thus :—

> " He who earns his living by some art or manual labour is the friend of God. " (" *Al kasibo habeeh Allah.*")
>
> " Whoso is able and fit and doth not work for himself or for others God is not gracious to him. "
>
> " Verily it is better for any of you to take your rope and bring a bundle of wood upon your back and sell it, in which case God guardeth your honour, than to beg of people, whether they give or not ; if they do not give, your reputation suffereth and you return disappointed ; and if they give, it is worse than that ; for it layeth you under obligation. "
>
> " God is gracious to him that earneth his living by his own labour, and not by begging."
>
> " He who neither worketh for himself nor for others, will not receive that reward of God."

The autocratic and all supreme Aurangzeb, Emperor of India, used to write the holy *Quran* with his own hand and sell it in order to comply with the above injunctions of Islam.

It is related that during the Khilafat of Ali bin Abi Talib, who though of the noblest family in Arabia, was one of the greatest socialists of his age, a foreign sovereign sent a spy to find out the ways and manners of the then advancing Arabs. The spy on reaching Medina enquired about the king's palace, and on being directed to Ali's mud hut he was greatly astounded. He then wanted to know how and where to see the Khalifa. The ladies of the house sent one of their male relations to lead the man to the place where the great Khalifa, who held sway over a large empire, was doing his day's work. It was the garden of a Jew where Ali was found watering the plants from the water-can which he carried on his own shoulder, and it took some time for the thunder-struck spy to believe that the man who weilded greater power than even the Emperor of Rome, was toiling before him in order to earn his living.

INDIAN MUSSALMANS: THEIR PRESENT SITUATION.

By Mr. S. M. Masud Ally Khan.

THERE is a an all-pervading conviction among the Muhammadans of India, that symptoms of awakening and progress are discernible among them. A major portion of them believes that they have traversed fairly the path of progress. Taking our present status, it appears to be a matter of paramount importance to decide whether these ideas are founded upon substantial and hopeful grounds or upon mere presumptions and probabilities.

The mainspring of a peoples' conception of freedom and advancement lies in its intellectual capabilities and educational attainments, in the self-sacrifice, restraint, and self-denial of its members, in their genuine and mutual sympathy, in its moral and mental elevation, and in all other virtues that are the characteristics of a civilised and advanced community. The elements of freedom do not mean the adoption of fashionable vices, or the assumption of things decent to look at the surface only. Its component parts are rather sundry virtues and the development of moral, mental, and spiritual faculties, which are the passport of a plain, honest, and honourable course of life.

In order to make a true estimate of the real state of affairs we have to scrutinise to what extent the members of our community have furnished themselves with an ample share of things material so as to rank as a progressive community. A close and minute observation reduces our claims to our equality with or superiority over other communities, both from a physical or educational standpoint of view, to a mere nullity.

In fact, our physical, social, educational, and political conditions are not more than a farce. The martial spirit which is the essential requisite of a peoples' existence has almost become extinct, in the Muhammadans of India. It is because we have sunk deep into degeneration and vice The constitution of our youths is generally found to be delicate. They frequently suffer from indigestion, and numerous other complaints, too many to mention here.

How do we generally pass our leisure hours? How many reading rooms, clubs, and societies, are there in India, for our useful entertainments, innocent recreations and the improvement of the mental backwardness of our people? The answer is a modest, shameful "few." The congregations in mosques, was an excellent medium of exchanging our thoughts, for the saying of our prayers, and, for establishing and promoting brotherly feelings among our co-religionists. How many people assemble at the mosques? All these questions are hard to be positively answered,—not from the point of number, but from the point of broad and intelligible distincion,—not at all warranted or recognized by the law of Islam—that is gradually widening among the Muhammadans under the effects of social importance. The churches are always found full with soldiers, civil and military officers, students, and almost every class of Christians. Our mosques are scarcely attended by a Tehsildar, even a Munsif, a Subordinate Judge, a Deputy Collector, or a rising Vakil, feels it derogatory to his position to attend a mosque. A mosque is frequently attended by uneducated and poor people, who are simply looked upon by the fashionable with contempt and ridicule.

The next source of our frequent gatherings was Giarhwin Sharif, Milad Sharif and Majlis, in commemoration of the great martyrs of Karbala, who died for truth and devotion to the cause of Islam, and cared not even when their infant children, and women were put to the most cruel tortures and heart-rending calamities and indiginities, only indescribable, and revolting to think of.

Now to Milad. It has simply become a crusty programme of narrow and confined traditions, and the singing of some odes. The real object this pious gathering was intended for, is absolutely different from what it now is. The main object was to teach the Muhammadans the unprecedented perfections of our Prophet so practically demonstrated by him, to persuade us to higher and nobler ideals of life, and to propagate union and sympathy among the believers of the faith. Our educated people have first of all discarded this system and if perchance a Milad is held somewhere our Prophet is levelled to the position of a Reformer of his century.

Our children are practically set at large to pick up fragments from all sources, whether Islamic or foreign. The attack so recklessly made by the non-believers are creeping into their belief as true, though they may not have the moral courage of asserting them generally. You cannot expect them to repose their confidence in the spiritual power of the Muslim saints. They would gladly accept the frivolities of Mesmerism, and the wonders of Hypnotism. They would lay to heart the recommendations of the Christian writers, if any, in favour of the Islamic tenets and the dictates of religion, but not actually believe them in general, notwithstanding the fact that the world-renowned Muhammadan Doctors like Imam Abu Haneefa and Imam Gizali devoted themselves to years of unceasing toil in piling arguments to support the most perfect, thoroughly elaborate and lucid laws of Islam, suited to the requirements of every phase of honest life, and time, which no religion can ever boast of.

I am bound to say that our Sufis and Ulemas are to a considerable extent responsible for this galloping evil and the gradual extinction of faith.

To be called a Muhammadan in name only, is not conducive to any fruitful results unless we are actually so. It is the bounden duty of our scholars to undertake the mission of remedying these evils instead of fighting over minor points bearing little or no value.

It is really shocking to hear our youths say, with a look of triumph, that certain dictates of our religion were not congenial to the soil of India, and the requirements of the Indian Moslems to-day, that in fact they were well suited to the Desert Island and (in some cases) particularly for the period that marks the foundation of our religion. The Aryas and the Christians are making constantly attacks upon our religion and its founder, but unfortunately we engage our attention towards the Sunni and the Shia faction rather than return them home to our opponents. The Nadwa and other so-called Institutions are equally silent on the matter for causes known to themselves only.

The fact that the Aligarh College contains little space for every-year-increasing number of our youths, the fact that the Muslims are securing higher posts, and the fact that the Muslim League has been established, all these things have convinced a major portion of the Muhammadans that they have almost made up their deficiency in point of education. No other idea can be more hurtful to our interests than this. The Educational Conference Report tell us how fearfully the Muhammadans are backward in education as compared with the wonderful activity of the other communities of India. Unless we have at least fifty per cent. of educated Muslims in every province of India, our salvation seems to be a fabulous dream or a sheer myth.

We should have our own university,—the greatest desire of our late and much lamented, the venerable Sir Syed—(be peace upon him), and we should expect our Muhammadan youths to be great men not for themselves but for Islam and its adherents. Let us see, when the time comes, when Mussalman professors would like or prepare themselves to work for their communal well-being and prosperity, on a trivial salary, as Mr. Gokhale, that very sincere and honest personage did, on Rs. 75 a month, till quite lately, in the Fergusson College. Much similar is the instance of Mr. Paranjpae.

The most important source of a people's prosperity has been all along deemed to be industry and commerce. The Muhammadans were a little better, on the whole, in this respect, but their avarice for service checked them from sticking to commercial pursuits in which they could have made their mark. The major portion of the Muhammadans who do some business is uneducated. They have entertained the very wrong notion that the object of education is to become a lawyer, a doctor, an engineer, a barrister, or to serve as an official or a petty clerk. Business cannot be carried on very successfully by an ignorant mass of people, and to this I should ascribe the great drawback of the Muhammadans in business. During the time of the Congress and the Educational Conference in Calcutta and Dacca, I had the opportunity of seeing all the leather factories in Calcutta, near Sealdah. Most of them were carried on by Muhammadans. My friends and I visited a new factory started a couple of months back only. We found this two months old factory in a much better and more flourishing state than those carried on by the Muhammadans. The Manager, a Hindoo, was an accomplished and a polite gentleman. He had been a journalist, a professor, and in other useful walks of life before taking up the charge of the leather factory. The Muhammadans were generally ignorant and a rough lot.

Our behaviour with our relations, friends, and the uneducated Moslems is capable of great improvement. We generally assume a very disagreeable air of patronage and superiority. There is no trace of earnestness and brotherly sympathy, and sincerity, our families are always involved in some complications or other, which is due to the selfishness or high-handedness of one or the other. Generosity, sympathy, and toleration which were the great principles of Islam, and which were practically demonstrated so often, are fast disappearing. We do not help our fallen and down-trodden relations and friends as we ought to do as Moslems. The England-returned barristers (as they are generally so) think it beneath their dingnity to mix with those educated in India. They read the *Pioneer* or some other Anglo-Indian paper that suits them most, because they have little anxiety to know the condition of their middle class people, or people in straitened circumstances. Our rich people squander lakhs of rupees on dancing girls, but would not like to contribute a pice for the general welfare of their relatives and community.

Asre-Jadid was a very useful monthly journal edited by Khawja Gulam-Us-Saqlain, but which owing to the inattention of the Musalman public ceased to exist. We have a limited number of journals and papers, and there is a general clamour that they are not supported, and read. We dispose of a lot of money and property in useless expenditure at the time of marriages and minor ceremonies. Numbers of landholders and Nawabs have been reduced to chill penury by the misuse of their money, and nothing has been done for these irremedible defects. The use of intoxicating liquors is getting wider and wider among the Moslems. This evil should be checked, otherwise the consequences are bound to be fearful. It is shameful that while the Hindus are gradually giving it up, the Muhammadans are taking to it in their place in spite of a stern prohibition.

In short, we have a and derrable amount of work before us to dispose of, before we can be entitled to be called the worthy sons of a great people, who in a few years' time had upset kingdoms, and levelled the mighty nations of the world to the position of "our subjects", not only by their invincible sword, but by their learning, training, and accomplishments all round. Let us wake up once more, free ourselves from the serfdom of our own misdoings, and let us observe the wonderful doings of our Hindu brethern in the way of industry, commerce, education, national sympathy, and co-operation. Let us open our eyes, shake off our leathargy and set ourselves to the reform and the betterment af our community, by an honest, conscientious, and sincere discharge of the functions and duties entrusted to us, whether collectively or individually. Let us sacrifice our personal desires for the good of the community, and die true patriots and Muhammadans. This is our trying hour, and we have to overcome all the insurmountable difficulties and barriers, that stand in our way. Steady work, perseverance, unflinching determination, self-confidence, hope and above all dependence on the Omnipotent, should be our fast and firm principles.

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Hindustan Review

LITERARY SUPPLEMENT.

MOTTO :—A reviewer of books is a person with views and opinions of his own about life and literature, science and art, fashion, style and fancy, which he applies ruthlessly or pleasantly, dogmatically or suggestively, ironically or plainly, as his humour prompts or his method dictates, to books written by some body else. The two notes of the critic are sympathy and knowledge. Sympathy and knowledge must go hand in hand through the fields of criticism. As neither sympathy nor knowledge can ever be complete, the perfect critic is an impossibility. It is hard for a reviewer to help being ignorant, but he need never be a hypocrite. Knowledge certainly seems of the very essence of good criticism and yet judging is more than knowing. Taste, delicacy, discrimination—unless the critic has some of these, he is naught. Even knowledge and sympathy must own a master. That master is sanity. Let sanity for ever sit enthroned in the critic's armchair.—*The Rt. Hon'ble Augustine Birrell, M. P.*, *on* " *The Critical Faculty.* "

THE ENGLISH PRESS IN INDIA IN 1910-11.—II.

THE UNITED PROVINCES.

V.—DAILIES—ANGLO-INDIAN, ANGLO-MUSSALMAN AND INDO-ANGLIAN.

THE English press of the United Provinces has stood, in the year under survey, at the same figure as in the previous year, namely, at four—comprising the Anglo-Indian daily of Allahabad, the *Pioneer* ; the Anglo-Mussalman daily of Lucknow, the *Indian Daily Telegraph* ; the Indo-Anglian daily of Allahabad, the *Leader* ; and the Indo English semi-weekly of Lucknow, the *Advocate.* The last—edited by the Hon'ble Mr. Ganga Prasad Varma—has held its own as the premier Indo-Anglian paper in the province of Oudh and one of the leading organs of Indian public opinion in the United Provinces. But there is nothing more to chronicle about it, and our sketch will, therefore, deal with the three English dailies mentioned above.

THE PIONEER.—The *Pioneer* has continued to be under the experienced editorial control of Mr. G. M. Chesney, the veteran Anglo-Indian journalist, who has been connected with the paper he so ably edits for now over a quarter of a century. It has been conducted, during the period under survey, with all those well-known characteristics which we have learnt to associate with Mr. Chesney's editorship of the *Pioneer.* Readers of the late Mr. Marion Crawford's famous Anglo-Indian romance, *Mr. Isaacs*, will remember that the *Pioneer* is characterised there in as the *Daily Howler.* That is a description of the *Pioneer*, as it was, we suppose, early in the eighties of the last century. Much water has flown down the Ganges since then, and the *Pioneer* of to-day—though occasionally lapsing into, what it itself called a few years back, "the tiger qualities of an Imperial race"—is conducted, on the whole, as a paper for gentlemen, written by gentlemen. Its occasional lapses were recounted recently by Miss Hilda M. Howsin, on the 30th of January last, in the course of a paper read before the East India Association, London, on "Race and Colour Prejudice." In the course of the debate that followed, Sir Arundel Arundel said :—"Although I differ from Miss Howsin on many points, I entirely agree with her in her disapprobation of the language she has quoted from the *Pioneer*, as such language is absolutely indefensible."

The enterprise of the *Pioneer* in starting the vernacular weekly, the *Fauji Akhbar*, for the Indian soldiers, seems to have been successful, as three editions of it are published in the Persian, Nagri and the Gurmukhi characters. The editor of the paper received the title of Khan Sahib in the last *Honour's Gazette*. About the only notable departure from the traditions of the *Pioneer*, during the year under survey, has been the publication of advertisements interspersed with reading matter, which was till now scrupulously avoided. This is evidently a manifestation of the "new spirit" in the *Pioneer*. During the year under survey the *Pioneer* has lived on terms of peace and amity with its contemporaries, and there have been few occasions when it has been pilloried by them. About the only occasion when it came in for something at the hands of its Calcutta Indo-English contemporaries was when it found fault with the Karachi authorities for proceeding against the local Anglo-Indian daily—the *Sind Gazette*—under the Press Act. The following extracts from the *Bengalee* and the *Amrita Bazar Patrika* will explain matters :—

> Neither criticism of Government measures nor the use of strong language is a monopoly of the Indian Press. Even the Anglo-Indian Press, not excepting its extreme wing which is represented by the *Englishman* in Calcutta and the *Pioneer* in the United Provinces, does not hesitate to criticise official measures with as much severity as any Indian paper, only if its interests are affected by such measures. The *Pioneer*, as we know, did not say one word in criticism of the Press Act when it was passed, no doubt because it thought its own interests and those of its constituents were safe enough. It looked on with absolute unconcern when the Press Act was being misused in the Bombay Presidency, and papers and presses, which had not committed any offence under the Act, were being called upon to deposit security, merely because they wanted to renew their declarations. Now, however, that an Anglo-Indian paper has been affected by this sort of operation of the Act, the *Pioneer* is up in arms against the authorities. What was the *Pioneer* doing so long? Are we to understand that the *Pioneer* has one code of fairness and justice for the Anglo-Indian community, another for the general community? And yet this is the paper which tells us in season and out of season that the Indian is incapable of rising above racial considerations.—The *Bengalee*.

> If the Anglo-Indian papers had joined with their Indian contemporaries in protesting against the Press Act, it might possibly have been divested of some of its most objectionable features. But they evidently thought they were quite safe; and if the "Native" papers suffered, well, what did it matter to them? They also committed a similar blunder when the Vernacular Press Act was passed in 1878. They gave unqualified support to this measure; and it was only when the official papers were published that they came to discover to their horror and disgust that there was a strong feeling among the bureaucracy, including Lord Lytton himself, to bring them also in due course within the meshes of that law. Under the new Press Act, however, no distinction has been made between the Indian and the Anglo-Indian Press. And the case of the *Sind Gazette* shows that the executive authorities, at least in particular localities, will administer the law impartially, irrespective

of creed and colour. One of the points which the *Pioneer* urges ought to tell on the authorities. Our contemporary justly remarks that, when a paper falls under official displeasure and is made to deposit security, its usefulness. so far as the Government is concerned, is gone; for, its support of the latter will be regarded as " extorted by the fear of stronger penalties".—The *Patrika.*

THE INDIAN DAILY TELEGRAPH.—The late editor of the *Indian Daily Telegraph*—Mr. E. G. Long—vacated the editorial chair of the Lucknow daily in April last year and it has been since edited by Mr. K. Schumacher who had, we believe, been from before on the staff of the paper. Soon after the new editor assumed charge, we published our survey of the English press last year, in which it was our disagreeable task to express our strong disapproval of the lines on which the paper had been conducted in the previous year, and in support of our contention we reproduced lengthy extracts from the editorial columns of the *Telegraph.* Perhaps this process did not find favour with our contemporary, which in an editorial note inveighed against us in a way that hardly seemed to us justifiable. Just then it also turned its attention to some of the Indian papers of Lahore, and before we could say anything on the subject, one of our Lahore contemporaries—the *Tribune*—dealt with the whole subject in a leading article, which we reproduce below. The *Tribune's* rejoinder is so well-reasoned and exhaustive and deals so ably with the points in controversy between the *Telegraph* and ourselves, as also between the Lucknow and the Lahore papers, that we thought at the time and still think that there was nothing left for us to say on the subject The *Tribune's* article was headed " A Study in Journalistic Ethics " Here it is :—

> The *Indian Daily Telegraph* has recently taken the aggressive against the Indo-English press of the Punjab. Referring to certain changes in the staff of some of our papers, the Lucknow daily has assumed the offensive and delivered itself of the following diatribe :—" The press of that province is coming once more under Bengalee domination. Mr.—" who edited the — in the nineties and gained some notoriety there as a journalist has once more been appointed its editor." " All the Babus who formed the staff of the—before the breaking up of the Bengalee monopoly, have become members of the—. Thus while the —has once again submitted to the Bengalee yoke, the—has now become a misnomer and deserves the title of the 'Bengalee of Lahore.' " We have quoted these passage verbatim, with the obvious suppression of names to enable our readers to realize the depth of scurrility to which some papers under Anglo-Indian control descend in dealing with the Indian press. We have no desire to emulate the vulgarity of the writer in the *Telegraph* by indulging in retorts against the staff of the Lucknow paper, but apart from personalities, the view propounded by the Lucknow paper raises an interesting point in journalistic ethics, which may be discussed with advantage.
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> If the *Telegraph's* contention be correct, then a Lahore paper, if conducted by a Bengali staff, can only be characterized as the " Bengalee of Lahore." Be it so ; but what about the paper which, though edited by Anglo-Indians, is owned and financed by a Mussalman Taluqdar and who—on the principle, we suppose, of " he who pays the piper has the right to call for the tune," is acclaimed by and eulogized in his organ as one of the foremost public men and political leaders ? Who but a casuist would indulge in the thin sophistry that the fact of the proprietorship makes no difference and that a paper owned by a Musslman, may yet claim the privilege of masquerading as an " Anglo-Indian " paper ? Strange as it may sound, that is exactly the position of the *Indian Daily Telegraph*, which has recently been perpetrating the subtle journalistic casuistry that in spite of its being owned and financed by the Hon'ble Raja Sir

Muhammad Ali Muhammad of Mahmoodabad—the representative in the Imperia Council of the Mussalmans of the United Provinces,—it is and has ever been an Anglo-Indian paper. We had better let the Lucknow paper put its own case before the public :—

> "We see that the *Hindustan Review*, in the notice of "The English Press in India" in its June number, repeats the mischievous error of referring to us as an "Anglo-Mussalman daily." The *Indian Daily Telegraph* is not, and has never been, an Anglo-Mussalman daily. It is an Anglo-Indian daily; and if the *Hindustan Review* does not really know this it appears it has a great deal to learn. Again it displays want of taste by dragging in the name of the proprietor of this paper. As this piece of information has never been given in our columns, and moreover, as the proprietor has no concern whatever with the policy of this journal, we do not quite see why the *Hindustan Review* should have referred to the matter. We would not point out these obvious errors, but for the fact that the *Hindustan Review* claims to be one of the leading Indian monthlies.'

The statements of the Lucknow paper have already been challenged by our esteemed contemporary of the *Advocate*, and it is obvious that they raise issues which materially affect journalistic ethics and are not only such as may be said to be mere matters of personal controversy between the Lucknow daily and the *Hindustan Review*. If we thought the discussion came under the latter category, we would have left it to our ably conducted contemporary of the *Hindustan Review* to defend its position, which we are sure it is quite capable of doing. But the question whether a newspaper proprietor is or is not to be held, by the public, responsible for the policy of the journal he owns, is one of great importance to all interested in the progress of high class journalism in this country, and we therefore make no apology for discussing the question propounded by the Lucknow daily. Before we address ourselves, however, to the question, it is desirable to recapitulate certain facts which have a direct bearing on the point at issue.

It is now for some years past that the *Hindustan Review* has been publishing annual surveys of the English press in this country. These sketches have been highly appreciated by Indian and Anglo-Indian publicists and the critical appraisements of the Anglo-Indian papers have been regularly reproduced by some of the leading Anglo-Indian dailies. The present writer remembers how some years back in Calcutta, a handbill of the *Empire* being thrust into his hands, he found printed on one side of it, a long appreciation of the Calcutta paper, then just started, which had appeared in the course of the *Hindustan Review's* annual survey. It is very unusual to find Anglo-Indian papers of the position of the *Empire* not considering it beneath them to quote testimonies of their work and worth from their Indian contemporaries. The reason why the critical appreciations of the *Hindustan Review* have been so largely quoted and used as advertisements on handbills, even by Anglo-Indian papers, is evidently due to the fact that the remarks of our Allahabad contemporary are characterised by critical acumen, discrimination and fairness of a high standard. There is concensus of opinion on this point. Genuine and not *pseudo* Anglo-Indian journals have eulogised these annual sketches in the *Hindustan Review* as "at once sympathetic in tone and discriminating in criticism" and as marked by "friendly but discriminiating criticism." We quote from the *Indian Daily News* and *Capital* respectively. The former paper has also declared that the subject is discussed "with skilful clarity and pleasing enthusiasm." Even the *Madras Times* found in the *Review's* survey nothing but "a most liberal appreciation" of its views. Let alone these, we find on a reference to the back numbers of the *Review* that even the *Indian Daily Telegraph* described these sketches as "exceedingly interesting and useful" and only last year said that apart from its politics there was "a very appreciative criticism" in the *Review's* survey about the Lucknow paper itself! In the face of these admissions of the *Indian Daily Telegraph*, it is amusing to read its charges against the *Hindustan*

Review that it has indulged in "mischievous error," that "it has a great deal to learn" and that "it displays want of taste." These frivolous accusations as also the insinuation conveyed in the last line that these "obvious errors" would have been magnanimously allowed to pass unnoticed by the *Telegraph*, but for the fact that the *Hindustan Review* "claims to be one of the leading Indian monthlies," will not go down with the public, which is no doubt aware of the positions occupied in the ranks of journalism by the Lucknow daily and the Allahabad monthly.

Now what is the grievance of the *Daily Telegraph* against the *Hindustan Review?* It is that in its last issue it has brought together a large number of extracts from the columns of the Lucknow paper in which all those who are opposed to the policy of that journal—Hindus, Mussalmans, and Anglo-Indians—were attacked in language of the coarsest invective and vulgarity, and it had the impudence to call the King's subjects as "our Indian subjects." It is noticeable that the Lucknow journal has not a word to say in its defence on this point and its silence is truly significant. But it falls foul of the *Hindustan Review* for mentioning the well-known fact that the Hon'ble Raja Sir Ali Mahomed Khan is the proprietor of the paper and for its stating the obvious fact that "many people have felt surprised that the proprietor should be so regardless of the great traditions of his family and of his own high position in life as to allow his paper to degenerate into a vehicle of violent invective and gross vituperation against not only Hindu leaders and the educated Hindu community, but also against some of the foremost Mussalman publicmen."

What is the "mischievous error" in all this! Is or is not the Raja the proprietor of the paper? If he is, does it make any difference, if "this piece of information has never been given in" its own columns? The fact that the Raja is the sole proprietor of the paper—entitled to the profits and liable for the losses—has gone the round of the press many times over and it was distinctly stated in the *Hindustan Review's* sketch last year—the same which the *Telegraph* described as "a very appreciative criticism." Why didn't the Lucknow paper protest last year? For the obvious reason that the criticism this year is perhaps less "appreciative" and has told as it was meant to do. Hence all the fuss about the so-called "want of taste," on the part of the *Hindustan Review*! And if the paper is owned by the Raja and Anglo-Indian staff which conducts it is merely mercenary—we use the expression in no offensive sense—can the paper be said to be Anglo-Indian? As the *Advocate* so well puts it :—

"A paper carried on by the funds supplied by a Mahomedan Taluqdar and edited by an Englishman cannot surely be called an independent Anglo-Indian newspaper. We know the Raja of Mahmudabad disowns the politics of the *Indian Daily Telegraph*, but as proprietor of the paper, is he or he is not responsible for the line of conduct of the newspaper financed by him? Is it a fact or not that last year an appeal was made to the Mahomedans for support in the interest of the *Indian Daily Telegraph* on the ground that it was devoted to the Mahomedan interest, and that it secured Mahomedans support on the ground that the paper was conducted in their interests?"

That clinches the whole question. The journalistic ethics of the *Indian Telegraph* is delightful, though by no means edifying. Funds for its support may well be supplied by a Mahomedan Taluqdar, it may ask for the support of Mussalmans on the ground of its being a paper devoted to their cause, it may in the name of furthering their interests roundly abuse all and sundry from the Government downwards, but when it comes to be described as an "Anglo-Mussalman" paper, it kicks the ladder by which it has risen from dirt to dignity, and ignoring the individuality of the proprietor and his many claims on its gratitude has the hardihood to maintain that it "is not and has never been an Anglo-Mussalman daily!" We fear our contemporary protests too much and his protestations, be they ever so earnest, are not likely to go down with any one who knows the true inwardness of the situation. That they have fallen flat is evident from the remarks of the *Advocate.* We dare say the Raja—as stated by the *Advocate*—"disowns the politics" of the paper he owns. That is by no means surprising, considering what the politics of his paper are and have been. Any man of fine sensibility would be ashamed of such politics as is affected by the *Daily Telegraph.* But whatever the legal liabilities of a newspaper proprietor and whatever his opinion of the politics of his paper, the public is bound to hold him responsible for the misdeeds of the paper, in which he either sinks money or out of which he derives profit. To finance a paper or to make money out of it without being considered, at any rate, morally responsible for the policy of the journal, is obviously to lay down a condition, which no one is likely to assent to, and the Raja of Mahmudabad need not be surprised to find himself pilloried for the policy of the *Telegraph.* He may further rest assured that all such sophistry as his paper has indulged in on this subject will not reconcile the public to the view that his paper is an "Anglo-Indian" and not an "Anglo-Mussalman" paper. If the Raja really—as is given out—disowns the policy of the *Telegraph,* he should see to it that the present policy which has caused so much bitterness and roused so much indignation, is at once changed for the better. If he does not do that, the public will draw their own inference as to his so-called disclaimer. We hope he will even now be wise after the event.

The above article appeared in the *Tribune* in August last. Since then it is a pleasure to acknowledge that the policy of the *Telegraph* has been marked by a great improvement. It has of late been far from militant and the fire-eating and swashbuckling, which were rightly objected to, have been conspicuous by their absence. It is at present conducted with sobriety and moderation and, on the whole, it serves its constituents faithfully, without being aggressive against those not sharing its views. Its news service is quite as good as that of any other daily in Northern India, but there is evidently room for improvement—from the standpoint of the Indian reader—in its editorials, which are more concerned with foreign and non-topical, than Indian and current affairs.

THE LEADER.—An exhaustive account of the inception and the policy of the *Leader* appeared in the course of our last year's sketch. At the time it was published, the paper was under the joint editorial control of Mr. N. Gupta and Mr. C. Y. Chintamani. Shortly after, the former resigned his post and went to Lahore, a little later, to occupy the editorial chair of the *Tribune.* Just then Mr. Chintamani suffered a break-down in health and had to go on long leave. The paper was conducted during his prolonged absence by Mr. C. Hayavadan Rao, B. L., a well-known South Indian publicist. In November last, Mr. Chintamani resumed work and has been since then the sole editor of the paper. He has brought to bear upon the conduct of the *Leader* all those high qualities which the newspaper public have long learnt to associate with his name. In the course of our annual survey of the English press for the year 1906-7, we wrote as follows about Mr. Chintamani: "It is the barest justice to say that of the younger generation of Indian publicists, there is none more brilliant, none better-informed and none more zealous in the discharge of his duty than this young Telugu, who is truly a born journalist. For careful work; accurate information; clear, cogent reasoning; and above all a telling and incisive style, commend us to the writings of Mr. C. Y. Chintamani." Writing now four years later, it is very agreeable to be able to say that there is nothing to withdraw from what we then wrote. By his editorial control of the *Leader*, Mr. Chintamani has firmly established his reputation as one of the leading Indian journalists, and the daily he so ably edits, is rightly regarded as one of the foremost and most influential organs of Indian public opinion, both by reason of its great enterprise as a newspaper and the general soundness of its views on many of the public questions of the day. During the period under survey, the *Leader*, while professing adherence to the Congress creed, has taken a prominent part in stirring Hindoo public opinion for organizing Hindu Sabhas in the several provinces. It has played the part of an enthusiast in this matter, with the result that its policy, in this respect, has been marked by both the virtues and the limitations, characteristic of a zealot's work.

THE PANJAB.

VI.—DAILIES—ANGLO-INDIAN AND INDO-ANGLIAN.

The number of the English press in the Panjab has remained at the same figure as in the previous year, namely, at six—including the two Anglo-Indian dailies (The *Civil and Military Gazette* of Lahore, and the *Morning Post of India* of Delhi), the Indo-Anglian daily (the *Tribune* of Lahore), and the three Indian-edited papers, the tri-weekly *Panjabee*, the semi-weekly *Observer* (both of Lahore), and the weekly *Khalsa Gazette* of Amritsar. Of these the last is seldom heard of, except when some special question is being ventilated, which has interest for the section of Sikhs whom it professes to represent.

THE MORNING POST OF INDIA.—The *Morning Post of India* has been under the editorial control, during the year under survey, of Mr. J. Renton Denning and has kept up the placid and even tenor of its way. About the only occasion when the question of its policy came before the public was in connection with certain remarks recently made about it in the *Review of Reviews*. The following paragraph from the *Tribune*, which appeared under the heading "Retraction," will explain itself :—

> Our attention has been drawn to a note which appeared in our issue of the 8th March last, entitled "Mr. Stead on the Coronation Durbar," and in which we quoted certain observations of Mr. Stead from the February number of the *Review of Reviews* in which the suggestion was made that the representative of the *Morning Post* of Delhi should be excluded from all functions in India in connection with the approaching Royal visit on account of the *Morning Post* having recently declared certain unfriendly feelings towards the people of this country. We regret that we should have permitted ourselves to allow the quotation from the *Review of Reviews* to appear in our columns. We are satisfied that, as a matter of fact, the present editor and proprietor of the *Morning Post*, ever since he assumed control of the paper, has conducted it in such a manner that nothing can be more untrue than to represent to the public that the *Morning Post* has "recently" made such a declaration as that attributed to it in the quotation from Mr. Stead's journal. We unreservedly withdraw the allegation that was quoted and frankly express our regret to our contemporary.

The *Morning Post* claims to be an "independent" paper, and it must be said to its credit, that on some Indian questions it does take a view which is "independent," in the sense that it is not characterized by the prejudices inherent in the average Anglo-Indian paper. One thing is certain ; it is free from cant.

THE CIVIL AND MILITARY GAZETTE.—The *Civil and Military Gazette* of Lahore has maintained its position as the leading organ of Anglo-

Indian public opinion in the Panjab and the frontier provinces. It has been ably conducted, during the year under survey, by Mr. F. S. Wilkins, who was long on the staff of the *Pioneer*. It must be said to Mr. Wilkins's credit that he has conducted the *Gazette* on lines to which hardly any exception can be taken from the Indian standpoint. Of course, it is and remains a conservative Anglo-Indian paper out-and-out, but the policy of the *Gazette* under Mr. Wilkins has been one of fairness to all and of considerable moderation in the expression of its opinions. During recent years, under some of Mr. Wilkins's predecessors, most objectionable matter had found publication in the paper, and our readers will remember that the attention of Sir Charles Rivaz and the late Sir Denzil Ibbetson having been drawn to these, they expressed their unqualified disapproval the latter taking so strong a view as to lead to a change in the occupant of the editorial chair. It is, therefore, a pleasure to acknowledge the marked improvement in the tone and policy of the paper—improvement which we sincerely trust will be maintained by Mr. Wilkins and his successors.

THE TRIBUNE.—Since the resignation of Mr. Alfred Nundy of his post as the editor of the *Tribune*, the paper had been in every sense " on the descent," and improvement in it was urgently called for. In writing last year we said that " it must be noted that of late it has not shown sufficient enterprise and unless it does so soon, there is a chance of its being outstripped by its younger rivals." Fortunately for the *Tribune*, its ex-editor, Mr. N. Gupta, who was then joint-editor of the *Leader*, resigned his post at Allahabad and was at once appointed as the editor of the Lahore paper. Mr. Gupta thus returned to his " first love, and we have reasons to believe that he is quite happy, at last. Of Mr. Gupta's capability for his work as the editor of a leading Indo-English daily, it is idle to attempt to write anything, since it is too well-known to the newspaper public in this country. Suffice it to say that he is truly a veteran publicist with over a quarter of a century's journalistic experience, gathered in almost all the provinces of Northern India, from Bengal to Sindh. Above all, he is not only one of our best, informed journalists, but, by common consent, perhaps the most brilliant writer in the Indo-English press. He wields the resources of the English language with a command and facility which are, indeed, marvelous. It is not surprising, therefore, that since he took charge of the *Tribune* last year, there has been a remarkable improvement in that paper, and it has not only regained its position as the premier Indian paper of the Panjab, but come to occupy, so to say at a bound, a very prominent position amongst the Indo-English dailies. It is now a power in the Panjab and a power for all that is good, healthy and sound. While giving full support to all movements and institutions calculated to advance and accelerate the progress of the Hindoos, of its province in particular, it has not—like several of its contemporaries—cast to the winds those great deals which are associated with the Indian National Congress movement. It has well maintained its balance between the rival claims of national and communal progress, and it would be well indeed if some of its contemporaries emulated it, instead of preaching sectarianism out-and-out, under the high sounding designation of " national progress." We have reasons to think that the *Tribune* under Mr. Gupta's editorial control has yet a career of great usefulness before it.

VII.—"THE PANJABEE" AND "THE OBSERVER."

The two remaining Lahore papers, the tri-weekly *Panjabee* and the semi-weekly *Observer*, may be grouped together, because they both represent—each in its own way,—opposite schools of thought and as often as not adopt lines of activity which are not very different, .

THE PANJABEE.—The *Panjabee* ceased to be the property, at the beginning of the year under survey, of its founder, and became the property of a syndicate connected with the Hindu Sabha of the Panjab. Mr. Amrita Lal Roy—who had been practically the editor of the paper, even under the old regime, ever since the resignation of Mr. K. K. Athavale, the first editor,—was appointed formally the editor, by the new proprietors. Recently, however, owing to ill-health Mr. Roy has had to resign his post and retire altogether from the profession, of which he had been for about a quarter of a century an honoured member. The following note sent to some of the papers by a Lahore correspondent gives, on the whole, a faithful and accurate record of Mr. Roy's career as a journalist :—

> Mr. Amrita Lal Roy, a leading Indian journalist, has for many years been working at Lahore and is now relinquishing his position as editor of the *Panjabee*. He began his career at Calcutta some twenty-five years ago as the editor of a weekly journal called, *Hope*. That paper was one of the most successful publications of the time and had a remarkably large circulation. But Mr. Roy began to wield real power when he joined the *Tribune* of which he was the editor for more than eight years. It was Mr. Roy that developed that paper into a daily although it had soon to pass into other hands within a few months of the change. But his services to the cause of Indian journalism were availed of not long after by the *Panjabee*. It is an open secret that when both the editor and the proprietor of that paper were in jail, Mr. Roy guided its policy and not only helped it to keep its head above water but maintained its reputation as a thoroughly independent critic of men and measures. The retirement of such a man is a loss to the cause of Indian journalism.

The following appreciative note about Mr. Roy's work and worth appeared in a recent issue of the *Light of India*, the periodical connected by "Baba Bharati," in America, and may fitly be reproduced here :—

> Mr. Amrita Lal Roy is a distinguished Indian journalist, known and appreciated throughout India for his sturdy advocacy of his country's cause, unflinching courage of his convictions, the illuminating originality of his robust thoughts, and wonderful finish of his masterly style of English. He was educated in the Calcutta University and also for three years in England, wherefrom he crossed over to the United States and finished his education as a journalist in New York where he was a frequent and welcome contributor to the press of the Empire City. Before leaving America for home his spirited article in the *North American Review* on "British Rule in India," made him famous by a bound, in America, England and India. On reaching India he started a vigorous English weekly called *Hope* which soon commanded a large number of subscribers and a larger number of most appreciative readers. He soon published his *Reminiscences of England and America* a volume which received the highest enconiums from the press. It was through this little paper, *Hope*, that Mr. Roy roused his countrymen into forming a stock company, which launched the first private railway enterprise in India. Since, Mr. Roy has been the editor of the Lucknow *Express*, the *Tribune*, and lastly of the *Panjabee*. He may now be called the greatest of living Indian journalists. What, however, has been the strongest point of his character, is that though he lived for three years in that whirl-

pool of materialism, New York, when a very young man, it failed to make any impression on his mind. He has been a staunch Hindoo in his spirit and consciousness all through his career and now his ripe inner spiritual experiences, intellectual and practical, entitle him to interpret Hinduism with authority.

Since Mr. Roy's retirement, the paper has been conducted by the staff. It is, of course, no longer what it was regarded to be in its earlier days—an extremist paper ; on the contrary, it has latterly been not only a moderate but in every sense a " loyal" paper. It is, however, a matter of regret that on what are called Hindu-Moslem questions, it sometimes writes with that extreme acerbity which one has learnt to associate with its local contemporary, the *Observer*. On such occasions, we fear, it runs amok—as witness, the following utterly unjustifiable attack on the present Law Member, which is not only 'concieved and written in singularly bad taste, but is a gross misinterpretation and perversion of the views of the Hon'ble Mr. Ali Imam : —

> We take at random just one passage from his speech to show how violently anti-Hindu at heart Syed Ali Imam is. He said :—
>
> " If sedition is lying low, it is by no means certain that it is not biding its time. We have evidence that it is encouraged and incited by organisations abroad. There is reason to believe there are secret societies in conspiracy to make British rule impossible in India. Can it be supposed that these societies can hope to succeed without tampering with the loyalty of the people generally and seducing them from allegiance to our sovereign ? Their methods are well known. These have been exposed in some of the political trials in our law courts. Their emissaries, in the garb of teachers of religion, of social reformers, learned pundits, or even jugglers and musicians, go forth in search of audiences. When an audience is found, which is mostly composed of the simple folk of the country, meetings are held that ultimately furnish the recruiting ground. The blind fanatic, the ardent, enthusiastic and the impressionable youths fall easy victims to the wiles of these representatives of organised sedition. It is an evil which in time of danger the provisions of the Bill under consideration will effectively resist."
>
> The references to social reformers, learned Pandits and others are as uncalled for as they are baseless and untrue. Mr. Ali Imam knows that some Europeans in this country suspect Hindus of sedition and disloyalty, and he thinks that he has found in this a capital opportunity of doing a service to his own community. Be that as it may, in repeating the parrot cry of 'sedition' and 'disloyalty' against Hindus, Mr. Ali Imam has certainly not enhanced his reputation either as an official or as an Indian. The cloven hoof of partisanship of a grossly objectionable character is apparent in every word and line of his speech. His best friends will regret that Mr. Ali Imam spoke in the way that he did. But the Hindus should in a way be glad that they have seen him in his true colors. They will know now what value to place on his perfervid protestations of friendship for Hindus. He said the other day that his educated countrymen should show that they are Indians first and Hindus or Mahomedans, as the case may be, afterwards. But Mr. Ali Imam has shown that he is a Mahomedan first and a Mahomedan last, and is an Indian only to keep appearances.

So long as such writings appear in any Hindoo paper, it is idle to expect any improvement in the Mussalman papers. We doubt if in writing as it did, the *Panjabee* voiced the sentiments of any appreciable section of the educated Hindoos of the Panjab, and we sincerely trust that the Directors of the paper will keep a jealous eye so that writings like that quoted above, may never again see the light.

THE OBSERVER.— The *Observer*, the organ of the educated Muslims of the Panjab, has, during the year under survey, kept very much to its old moorings and has scarcely shown any improvement in its tone or policy. It is perhaps the most militantly truculent and aggressive Mussalman paper in the country and has been notorious for its bellicose attitude towards all those who may venture to differ from its papal bulls. In our last year's sketch we printed a detailed characterrization of this paper and quoted several passages from its columns by way of illustrating our remarks. We regret we cannot record any improvement in it so far Recently it turned its attention to the Hon'ble Mr. Madan Mohan Malaviya, having in the previous year pulverised Lord Morley, Mr. Hobbouse, Sir Louis Dane, Sir Pratul Chandra Chatterji and that " traitor "—as it called him—the Hon'ble Mr. Ali Imam. It is unnecessary to print here the full text of the *Observer's* article on Mr. Malaviya, but the following extract from the *Leader* will convey to the reader the " interesting " points :—

> The *Observer* of Lahore, the organ of the Mahomedan community in the Punjab, has a leading article in its issue of the 28th January, which for the edification of our readers we have thought it well to reproduce in another column. It will be seen that for the violence of its attack and the offensiveness of its language the *Observer* fairly beats its own record. The Hon. Pandit Madan Mohan Malaviya is charged with a ' deplorable soreness of sentiment, ' with following a double-faced policy which is a challenge to the whole Islamic population in India, with declaiming ' against the Musalmans for the offence of not being Hindus,' with ' animus, ' with being a person ' whose one aim in life appears to be to work for Hindu self-aggrandisement at the expense of non-Hindu interests.' He is said to have ' betrayed a lamentable lack of political insight and historic perspective to the humiliation, we are afraid, of the offic which he occupies.' His position was ' so outrageous ' that ' he even failed to impresse his colleagues, Mr. Gokhale finding it difficult to accord whole-hearted support to this apostle of the creed of self-aggrandisement. And then the *Observer* winds up by saying that 'Mr. Malaviya's conduct tends to discredit the policy of the party to which he belongs, and it remains to be seen if the latter has the wisdom to escape from the net spread for it by dissociating itself from his fanaticism' We have given enough to our readers to judge for themselves the character of the criticism. We have no doubt that this unjust nature and insolent attack on Mr. Malaviya will fill the entire Hindu community of Upper India with indignation, and we trust that those who preach conciliation and peace will show by their conduct that they dissociate themselves from the vulgarities and scurrilities of a paper like this.

But it is not only individuals who are attacked by the *Observer*, if they dare to differ from it ; communities as a whole are not exempt from its rancourous onslaughts. Burke may have thought and said that you cannot indict a people, the *Observer* snaps its fingers in the face of " Mr. Burke," as witness the following in its issue of 29th April last :—

> Hinduism is admittedly a vague term It is a geographical rather than a religious expression. From the infancy of their existence which, by the way, is looked upon by them as a Golden Age, the Hindus have been almost proverbial for their intolerance. To put the statement in a nusthell, as it were, Hinduism has been brought up in the cradle of intolerance. In the words of a political wag, the only lullaby with which the Brahmanical nurse seems to have sweetened Hindu children's ears seem to be
>
> ' *Hate the Foreigner*, Hindu be,
> *Bharat Mata* prayeth thee."

It is not surprising that writings like the above have strained to the breaking point the relations of the Hindoos and the Mussalmans in the Panjab, and we think it is time that those responsible for the policy of the paper realized that by conducting it on its present lines, they are not advancing the cause they have at heart—for as pointed out by His Excellency Sir George Clarke, such extravagant writings and speeches are likely to alienate the sympathy of the Government and the non-Moslems alike, from a just appreciation of Mussalman claims.

THE BOMBAY PRESIDENCY.

The number of the Anglo-Indian dailies in the Western Presidency has remained, in the year under survey, at the same figure as in the previous year—namely, at four. These are the *Bombay Gazette*, the *Times of India* and the *Advocate of India* (all of Bombay) and the *Sind Gazette* of Karachi. There is no Indo-English daily now, the first and the only one—the *Indu*—which had come into existence at the beginning of last year, ceased to exist before its first anniversary. Thus the Bombay Presidency is now once again without an Indo-Anglian daily—a state of affairs which is distressingly unsatisfactory. The following remarks of the *Leader* are of interest :—

> It is announced that the *Indu Prakash* as a purely English daily is stopped as it has not been a financial success, and that henceforth it will be an Anglo-Marathi daily as it was before. With this difference, however, that while there used to be two pages of English matter, there will be only two columns. The experience of the *Indu Prakash* shows that the time has not yet come in India for cheap English dailies, for the maximum limit of circulation and of advertisements is soon reached, and it does not suffice to keep the paper going. The reading public is limited and the purchasing section of it still more so. Bombay, *urbs prima in Indis* as it delights to style itself, will again be without an Indian daily in the English language. Sir Pherozeshah Mehta's ambitious project of an Indian daily which will in nowise be inferior to the *Times of India* has not come to fruition, and perhaps never will. If it had been planned on a more modest scale, it would probably have been an accomplished fact by now.

VIII.—THE ANGLO-INDIAN DAILIES.

The *Bombay Gazette* and the *Times of India* have both flourished under the editorial guidance of Mr. J. A. Plinston and Dr. Stanley Reed, respectively. There has occurred nothing worth specially noting in the career of either, during the year under survey. Both have fully maintained their respective positions—the latter as the foremost and most influential organ of Anglo-Indian public opinion in Western India and one of the leading dailies in the Indian Empire, perhaps in all Asia. It gave its support to the satisfactory settlement of the difficulty caused by the literal interpretation and rigorous working of the Press Act last year and earned the gratitude of all connected with the press in this country.

THE SIND GAZETTE.—The *Sind Gazette* came into some prominence in connection with the demand made upon it to deposit a security of Rs. 1,000 under the Press Act. At the same time two other Karachi papers—both English weeklies, the Phœnix and the *Argus*—were similarly dealt with. The orders passed against the latter would not perhaps have been heard of, but for the Anglo-Indian daily, the *Sind Gazette*, having also been proceeded against. It was the following remarks of the *Pioneer* which elicited the remarks of the *Bengalee* and the *Patrika*, which are reproduced in our sketch of the Allahabad paper :—

> It has been generally understood that the Government had quite made up its mind, in reference to the working of the Press Act, that deposit as security was not to be exacted from papers existent before the passage of the Act except in case of their doing something to suggest that they required looking after. Especially was this supposed to be a settled principle in the case of the Bombay Presidency where Mr. Gokhale would appear to have obtained a demi-official assurance that this was the intention of the Local Government. Evidently, however, this cannot be so, or the intentions of the Government do not commend themselves to all its officers; for it appears that at Karachi the Collector has descended upon the *Sind Gazette* and insisted on its furnishing the maximum security deposit af a thousand rupees. The paper in question is an old established journal under European management and ownership, and we are not aware that subversive or mischievous tendencies have ever been as much as imputed to it. There is nothing whatever to explain why it should have been marked out for exceptionally rigorous treatment, unless it is that the views of the local authorities as to the application of the Act differ from those of head quarters. It goes without saying that the enforcing of the Act should either be universal or it should not be exercised without cause given. To select a paper here and there at random for disciplinary treatment is highly invidious and in effect a grave injury to its influence. It casts it in the eyes of the general public under suspicion of having offended; and if thereafter it should support the Government its support goes for nothing because it is supposed to have been extored by the fear of stronger penalties.

Many other papers—Anglo-Indian and Indo-English—wrote in a similar strain, but the *Sind Gazette* far from feeling grateful administered to them severe reproof for their interference and expressed the following curious views on the subject :—

> We notice that some interest has been excited in our contemporaries by the fact that the *Sind Gazette* has been asked to furnish security under the new Press Act. We had not regarded the fact as of any importance, nor should we have referred to it but that errors have crept into the opinions expressed by these same contemporaries upon the question, which, in justice to the local authorities, must be corrected. The *Pioneer*, in its issue of May 25, in an editorial note published elsewhere, says: "to select a paper here and there at random for disciplinary treatment is highly invidious and in effect a grave injury." As a matter of fact no such selection has been made in this district, as *all* papers and presses within the jurisdiction of the Collector of Karachi have been asked, or are being asked, for security. The Collector, in making the demand, expressly stated that in asking any paper to furnish security no reproach was intended by the authorities. All papers and presses in the district were alike being asked for such security, European and Indian, with the express object of giving equal treatment to all and of avoiding the faintest suspicion of favouritism. Whether the local Government is rightly interpreting the intentions of Government in asking security at all of papers existing before the passage of the Act is another question altogether. In the debate on the Press Bill in the Legislative Council both Mr. S. P. Sinha and Sir H. Risley expressly stated that existing newspapers and presses were not to be touched by the operation of the new Act. We commented upon this at the time expressing our opinion that such exemption was a mistake. The furnishing of security, we said, should be binding on all presses and papers, European and Indian alike, and the rule should be applied to existing concerns as well as to such as came into existence after the passing of the Act. The evils which the unfettered liberty of the Press in India had brought upon the country at the time of the passing of the Bill were so grave and so alarming that it was abso-

lutely necessary that the Government should have some check upon it and we believe all well conducted and responsible journals were perfectly ready to submit to the operation of the Act in order to strengthen the hands of Government and to assist it in exercising a salutary control. It is obvious that the local authorities can exercise this control very much more effectively if they have taken security from all presses and papers under their jurisdiction before any offence is committed than if they have to wait to do so till after the offence. It is equally obvious that it is most desirable that this more effective power of control should exist. Holding this view, and holding that it is the duty of all responsible pressess and journals to support the Government in this matter, we have not thought it worth while to enquire how far local Governments are justified in asking security from existing presses, nor what would be the result of an appeal against their decision.

THE ADVOCATE OF INDIA.—The *Advocate of India* has been before the public in counection with the election last year of its proprietor and editor, Mr. F. F. Gordon, to the Bombay corporation, and the appearance in the Mahratta weekly, the *Jagat Virtta*—which is owned by him and is subsidized by the Bombay Government—of an attack on the Mahratta Brahmins, and that of the expression "our subjects'" as applied to the people of India, in the *Advocate* itself. On the occasion of his successful return to the Bombay corporation, the Bombay correspondent of *Capital*, wrote as follows in the Calcutta journal :—

> Mr. Gordon will hardly embarrass any chance he may have of civic distinction by undue sympathy with Irish political aspirations (Nantionalist brand) or Irish religious prejudices (Roman Catholic pattern). The *Advocate of India*, it is true, is the only Anglo-Indian daily paper of this city, which has a good word for Mr. Asquith and his party. Its political complexion is Liberal and it has not altogether cut adrift from the Indian National Congress in whose interest it was started by the the late Dr. Blaney and the Andersons. It gave much offence to the Congress Party when it threw over Sir Peroshah Metha for Mr. Harrison in the famous dispute of nearly four years ago. For all that the *Advocate* is a Liberal paper, both in English and Indian politics, and therefore a refreshing change from the hot Conservatism and Protectiontism of the morning papers. I do not believe Mr. Gordon will ever be so great a man in Municipal affairs as Grattan Geary or Thomas Blaney, but he may be trusted to rise above the dull level of mediocrity comprehending nearly fifty out of the seventy-two members of the Corporation, and possibly prove the most useful of the non-expert European members.

As regards the appearance of the attack in the Mahratta subsidized weekly, we are not directly concerned with it in the present sketch, which deals with the English press alone. We may refer, however, to the use of the expression "our subjects" pretty frequently, in the editorial columms of the *Advocate*, with reference to the people of India. This highly objectionable expression—the use of which is in law a treason against the King Emperor—is often indulged in by the "yellow" section of the Anglo-Indian press, and against which we have more than once strongly protested in our previous reviews of the English press. But we confess we were not prepared to find the expression used by a respectable paper like the *Advocate*. Attention was drawn to the passage containing the expression by an interpellation in the Imperial Council in March last, and the Hon'ble Mr. Earle, the Secretary to the Home Department, speaking on behalf of the Government repudiated the implication of the *Advocate* and suggested that the word "fellow" had probably dropped out before the word "subject," by mistake. It is to be hoped that no Anglo-Indian paper will, hereafter, be guilty of calling the King-Emperor's subjects as his own. The following humourous remarks of the *Comrade* will interest our readerrs :—

> At question time nothing eventful except the question of the "Cross-Bencher" whether the *Advocate of India* was incorporated into the *Sovereign of India*. The evening paper of Bombay had evidently thought that His Majesty must be busy in arranging for the Coronation in England. The other two Realms of the Empire were busy fighting each other. So here was the chance of the Fourth Realm. If the *Advocate* annexed that neglected 99 per cent. of the British Empire, called India, no one would notice it. Journalism had the right of pre-emption also as only kings and editors were entitled to the use of the first person plural. So commenced the imperceptible transfer of India from the Crown to itself by calling Indians "our subjects." "Cross-Bencher" greatly perturbed. Torn between the claims of His Majesty whom his law books had taught him to obey, and the pretensions of Mr. Gordon to whom *espirit de corps* required him to adhere. At last decided to get the point cleared and asked Government if it could tell him who was his liege lord and sovereign. Sandow II, however, astonished the Cross-Bencher. The transfer of India from the Crown was a thing for which neither his Government nor the *Advocate of India* could be held responsible. It was all the work of the Printer's Devil. Poor Devil, he is often the scapegoat, and no one need be astonished now to hear that he has written all the leading articles of Anglo-Indian journals without even the chance of a straggling C. I. E. coming his way. It was he who had omitted the word "fellow" between "our" and "subjects."

IX.—THE INDIAN WEEKLIES.

Whereas all the English dailies in the Bombay Presidency are Anglo-Indian, the English weeklies in that province are all Indo-English, the only Anglo-Indian weekly of any consequence being the *Times of India Illustrated Weekly*, which—apart from its illustrations—is mainly a reprint of selected matter from the issues of the daily *Times*. The principal Indo-English weeklies are the *Indian Spectator*, the *Indian Social Reformer* and the *Oriental Review* of Bombay and the *Mahratta* of Poona. There are besides, in Bombay, a number of Anglo-vernacular weeklies, mostly Anglo-Gujeratee, the best known of which the *Parsi*. This journal has lately made great improvements, the following editorial note about which, will be read with interest :—

> The outstanding feature of comparatively short but strenuous career of this journal has been its rapid and enormous growth and its readiness to adapt itself to its changing requirements. Since its first appearance as a monthly, the *Parsi* has undergone more than one change, and with the present issue it once more appears in an enlarged and improved form. In June, 1906, the small demy quarto in which the *Parsi* then used to appear was replaced by the now familiar super-royal quarto size in which it appeared for the last time a week ago, and much as we should have wished to continue a size with which the reading public had become familiar for a number of years, it has been found absolutely necessary to effect further alterations in the form of this journal. At first an English monthly, it subsequently appeared an English weekly, and later on it carried the additional weight of an eight-page Supplement in Gujerati, averaging nearly 32 pages to an issue. Large as was the paper then for a weekly, it soon proved too small for its own particular requirements and it continued to increase in bulk till it more than doubled its pages. For a long time past the journal has kept up the large average of sixty pages to an issue, in addition to its Illustrated Supplement. Further demand on our space, however, has made it necessary to utilise a larger form, which, we are sure, will be appreciated by the reading public.

There is also another and a more important change to be noted. With this number the *Parsi* appears from its own Press—a modern, up-to-date plant capable of turning out superior and high-class work. The establishment of "The Parsi Press" is a substantial step in the rapid career of this Journal, and we trust that with its assistance, before long, we shall be able to take another definite step forward in the ultimate development of this journal.

Though an Anglo-Gujeratee journal, the English portion of the *Parsi* is important enough to justify its inclusion in the English Press of the Bombay Presidency. As for the purely English weeklies, the *Indian Spectator*—long honourably associated with the name of Mr. B. M. Malabari—is too well-known to require any characterization. It is edited with most consummate ability by Mr. H. Narain Rao, B. L., a distinguished publicist and man of letters.—The *Indian Social Reformer* is deservedly appreciated all over the country for the good work it does, year in and year out, in moulding public opinion amongst educated Hindus on absolutely sound, healthy, liberal and progressive lines and in representing faithfully the views, social and political, of the most advanced and cultured classes of educated Indians. Though nominally confining itself to questions of social reform, the *Indian Social Reformer* deals critically with all aspects of Indian activity and progress. It is edited by Mr. K. Natarajan, with most remarkable sanity of judgment, and he brings to bear upon his journal a ripe scholarship and a very catholic temperament. Altogether educated Indians have good reason to be proud of Mr. Natarajan and the *Reformer*. The *Oriental Review* is an organ of the most advanced and liberal section of the Parsees. Its editor, Mr. K. Rustomji, is an experienced journalist and a vigorous writer. His journal is very independent in its criticisms and is respected for its outspokenness. It is one of the principal organs of the Congress party in Western India. Apart from it, the *Oriental Review* is one of the best Indo-English weeklies and deserves to be more widely known than at present, outside the Western Presidency. Outside the city of Bombay, the only English weekly of any consequence is the *Mahratta* of Poona. It is well-known as the ablest and most moderate exponent of the party founded by Mr. Tilak. It is edited with great ability and cleverness by Mr. N. C. Kelkar, B. A., LL.B. Its politics are, of course, those of the most advanced section of Indian politicians. Making allowance, however, for its standpoint, it is a journal which can be read with pleasure and profit by even those who do not see eye to eye with it on current questions.

THE MADRAS PRESIDENCY.

The number of the English press in the Southern Presidency has stood, during the year under survey, at the same figure as in the previous year, namely, at six, including the five dailies published in Madras and the one well-conducted weekly, the *Wednesday Review* of Trichinopoly. The last had made considerable improvement in its reading-matter and other features during the course of the year, and it is now undoubtedly in the front ranks of Indo-English weeklies. Its talented editor, Mr. S. M. Raja Ram Rao, who conducts it with great ability, received in the last *Honours Gazette* the title of Rao Saheb—a distinction which was well deserved.

X—THE INDO-AGLIAN DAILIES.

Of the five dailies in Madras, three—the *Hindu*, the *Madras Standard* and the *Indian Patriot*—are Indo-English, while the remaining two the *Madras Mail* and the *Madras Times*—are Anglo-Indian. The three Indo-Aglian dailies have all done good work during the course of the year. The *Hindu*, under Mr. Kasturiranga Aiyangar, has worthily maintained the great traditions associated with the name of that paper. The *Madras Standard* has had a new editor in place of Mr. V. Ramman Pillai, who had very ably directed the fortunes of the paper for a number of years. The new editor is Mr. A. Ramasesha Aiyar. Mr. Aiyar was closely connected for several years with the editorial work of the *Hindu*, when the late Mr. Viraraghavachari was the sole proprietor of that paper, and he has thus considerable experience of Indian journalism. We have noticed with satisfaction that the new editor has well kept up the paper at the high level attained by it under Mr. Ramman Pillai—who, by the way, it is said is contemplating to start a new daily in Madras before long. Advance Madras! The editor of the *Indian Patriot* received last year, the title of Dewan Bahadur—truly a high distinction and well worthy of the good work done as a publicist by the recipient of the honour. His paper, however, came in for some severe handling at the hands of some of its Indian contemperaries for its having supported the government of Travancore in its having deported out of the State, the editor of a vernacular journal. For the rest, the *Indian Patriot* continued to occupy, during the course of the year under survey, the position it has acquired for itself as one of the leading Indo-English dailies.

XI—THE ANGLO INDIAN DAILIES.

The *Madras Mail* under its talented editor, Mr. E. A. Lawson, continued to be the premier Anglo-Indian daily of Southern India. Its editor's appointment as the Sheriff of Madras was a graceful acknowledgment of his high position in the Anglo-Indian society of Madras alike as a publicist and a public-spirited citizen, and it therefore gave great satisfaction to his many friends and admirers all over the country. The *Madras Mail* is justly appreciated by educated Indians as one of the fairest Anglo-Indian papers. Though it often freely and frankly criticises Indian affairs from a standpoint other than that of the educated classes, its spirit of fairness and moderation are nevertheless highly appreciated, and it is justly regarded as an organ of all that is enlightened, liberal and progressive in the Anglo-Indian community of Southern India. Apart from its views and policy, it is, to our mind, the best-edited and most well-arranged daily in India.

The *Madras Times* has completely changed hands. Last year it was given out, more than once, that the paper had become the property of a Zemindar, but no confirmation of it was forthcoming. We are now in a position to authoritatively state that by far the larger number of the shares in the Madras Times Printing and Publishing Company, Limited, were purchased about the middle of last year by the Zemindar of Sivagiri, who thus virtually became the owner of the paper. Mr. George Romilly, who had been the editor for the last seven years, retired recently, when the staff and a number of his personal friends met to bid him farewell at the office of the paper. An address and a souvenir were presented to him, which Mr. Romilly most cordially acknowledged. At the same time, a highly appreciative, long leading article, headed "Mr. George Romilly," appeared in the *Madras Times*. It was stated therein that in 1904, when Mr. Romilly assumed the editorial charge of the paper "the *Madras*

Times, though the oldest English paper in South India, had at that time fallen upon very evil days." Considering that Mr. Romilly seldom let go an opportunity of having a "fling" at the *Madras Mail*, in the columns of his paper, it was in consonance with its high traditions that it published the appreciative comments it did, on the eve of his departure. With reference to Mr. Romilly's work as editor of the *Madras Times*, the *Madras Mail* said :—"Mr. Romilly assumed the editorship of our contemporary, the onerous and novel duties of which he has discharged with enthusiasm and skill. By all his many friends his departure will be greatly regretted, and by none more than by overselves, for, a thorough sportsman, in the best sense of the term, he has ever been a courteous and generous rival, besides a genial and delightful friend." None of the Indo-English papers of the Southern Presidency noticed Mr. Romilly's retirement at all. The day after Mr. Romilly's departure, the *Madras Times* published a long editorial on "Our Policy," but in which there was scarcely anything new to those who have been reading the paper for the last few years. In effect, it was reiterated that Mr. Romilly's policy would be kept up, though not obviously with the same spirit and method of aggressive truculence, which brought down upon the paper last year the censure of the Madras Government. The new proprietor—the Zemindar—has entrusted the control of the paper to the other Directors of the company, who are Mr. W. F. Grahame and Mr. A. J. Buckle (the joint Editors) and Mr. Subramanyam Rama Rau, (the Assistant Editor). Besides the gentlemen already mentioned, the staff of the *Madras Times* has been joined by Mr. R. W. Brock, an English journalist of considerable experience and ability. Mr. W. F. Grahame, the joint editor, is a retired member of the Indian Civil Service, who held the editorship of the paper for a time, immediately before Mr. George Romilly. Mr. A. J. Buckle, who is also Managing Director, was before his arrival in India for some time a member of the staff of the well-known London daily the *Standard*, and is largely responsible, in conjunction with Mr. Rama Rau, for the evolution of the policy of the *Madras Times*. No review of the history of the paper would be complete without an appreciative reference to the campaign it has recently led, on the subject of the "Laws Delays". These articles deservedly attracted wide attention in the Southern Presidency and were the subject of a question in the provincial council.

XII —MR. RAMSAY MACDONALD ON THE ANGLO-INDIAN PRESS.

It is very seldom, indeed, that an unprejudiced critic is found to speak about the Anglo-Indian press. The sins of the "Native" press—English and vernacular—are constantly being dinned into our ears, but one very seldom comes across any criticism of the Anglo-Indian press. We, therefore, make no apology for reproducing below the following passages from Mr. Ramsay MacDonald's book—the *Awakening of India*—which deal with the subject. We have preferred to print the remarks as a connected whole, instead of picking out the passages about the different papers and printing them in the sketches of those papers. By our doing so, the "unity" of the subject would have been lost. Read as a whole, they will be found to contain a more or less just and accurate survey of the striking characteristics of some of the leading Anglo-Indian dailies and of the attitude of the Government towards the different sections of the press in this country. Those who have read the previous sketches of the subject in this review will have no difficulty in recalling instances which would support Mr. MacDonald's allegations as to the marked difference in the attitude of the Provincial Governments towards the Anglo-Indian and the Indian press respectively :—

Amongst the influences that have done most to make Indian Nationalism a menace has been the press, and a sentence or two must be written about it. Nothing reveals more plainly the ineffectiveness of the Indian administration than its attitude towards sedition. It allows the Anglo-Indian press to publish day by day "highly objectionable and provocative articles against the children of the soil" (1) which not only incite those children to reprisals but stuff the minds of the administrator themselves with stupid prejudices and blind them to the real nature of their responsibilities. But this is done with impunity, whilst the Indian reply is regarded as sedition, as stirring up racial enmity, as bringing the Government into contempt. The whole of the special Press Law of Indian, and more particularly the latest attempt to strengthen it, must fill with despair the heart of any man who understands political agitation. Two members of the Anglo-Indian press have been conspicuous for their offensiveness, so conspicuous indeed, that had the Press Law been impartially administered in India the editors of both would have enjoyed the privileges of calm reflection within prison walls. I refer to the *Englishman* of Calcutta and the *Civil and Military Gazette* of Lahore. The latter used to be edited by a Jew whose patriotism was of the most demonstrative type, but recently it has fallen from its high estate ; it seems to be feeling the effects of age. When under its late editor, however it was an active agent in alienating the Indian from the official and in stirring up racial strife. The *Englishman* also is feeling the effects of age, but, like a decaying old virago it still shows its teeth. One goes to its columns for the most ignorant criticisms published in India on Indian affairs. Day by day, it freely publishes its pernicious impudence and inflames feelings on both sides. I was assured by journalists and officials that it now "represents no influential section of the community," as the *Bengalee* had it, and one is very glad that this should be so. The *Pioneer* is only a shade better. It is superior, it is Conservative, and it never does an English Liberal or an educated Indian justice, if it can help it. The *Times of India* is a little better than the *Pioneer*, although, again, its position is that of the immaculate Anglo-Indian, irreproachable, above criticism. I may have been unfortunate, but I never saw a really sympathetic article on Indian affairs in it, whilst it gave amusing evidence that it was sadly mesmerised by the jingle of "Pagett, M. P." As an extremist pro-official paper it would be admirable if it had as a competitor an organ like the old *Statesman* but it holds the field alone and its methods do all the more harm. The *Statesman* has been for long the most valuable interpreter in India of English opinion to the Indian, and the great services it has rendered to our rule in this respect, when other papers were bouncing and spluttering their Imperialist and racial impertinences, cannot be too highly prized. Recently, however, it has changed and while an independent organ has become a suspiciously steady apologist for every thing which the Government says and does. It would really be a calamity if the *Statesman* were to abandon its old position for good and take its stand side by side with such papers as the *Pioneer* or the *Times of India*—a position which for the moment it occupies.

It is a serious reflection on our administration rather than on the Indian character that any responsible official should ever think that papers like the *Bengalee* or the *Amrita Bazar Patrika* are seditious or objectionable. They have written in wrath, they have sometimes misrepresented us and they have said hard things, but neither of them at its worst has been so great a menace to our peacable rule as the *Englishman* and the *Civil and Military Gazette*, when by our officials they are supposed to be at their best.

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(1) **Presidential Address to the Third U. P. Conference, by Ganga Prasad Varma,**

RECENT HINDI LITERATURE.

1. "*Swami Aur Stri.*" By Babu Mahabir Prasad, assistant editor of the "Bharatamitra." Pp. 225. Price Re. 1 (Publisher : Bharatamitra Press, 97, Muktaram Babu's Street, Calcutta.)

2. "*Griha-Prabandha-Shastra*," or a Manual of Domestic Economy and Hygiene, by Pandit Janardan Joshi, B. A., Deputy Collector, U. P., pp. 159, Price 8 annas. (Publisher : Abhyudaya Press, Allahabad.)

3. "*Maithil Kokil Vidyapati*," or a Life and Lyrical Songs of Vidyapati, edited by Babu Brajnandan Sahai, with an English introduction by Babu Brajendra Prasad, M A., B. L. Pp. 255. Price Rs. 1-4-0, (Publisher, The Nagri Pracharini Sabha, Arrah.)

4. *Proceedings of the First Hindi Literary Conference*, Part II. Published by the Reception Committee of the Conference, Benares. Price 12 annas.

5. *Sahitya-Shiksha.* By Pandit Murlidhar, B. A., Puraniganj, Monghyr. Price 8 annas.

6 and 7. *Bir-Balak.* By Lala Bhagawan Din, and *Bala Bichar*, by the late lamented wife of Lala Bhagwan Din. Lakshmi Press, Gaya. Price 6 annas and 3 annas, respectively.

8. *Jita Jivan Charitra.* By P. Munshi Suryamul, Balarampur. Printing Press, Lucknow.

9 and 10. *Shak-Bhaji.* By Lala Debi Deyal. Imperial Book Depot Press, Chandani Chowk, Delhi. Price Rs. 1-2-0 ; *Khetibari*, by Pandit Anandi Prasad Misra, Ayurvedic Physician, Tikari Raj, Gaya. Price Rs. 2.

11. *Bharat-Varsha-ka-Itihasa.* By Profesor Ramadeva, Garukul Mahavidyalaya, Kangari, Hardwar. Price Rs 1-4.

12. *Rajasthan Ratnakar.* By Mr. Ram Narayan Dugar, Udaipur.

I.

SWAMI AUR STRI is, strictly speaking, a translation from Bengali, but the translation carries with it a spirit of originality which goes to exhibit the high command upon language and the superior scholarship of the translator. He has made it a genuine Hindi book treating of the modern Hindustani life. The traces of Bengalicisms are altogether absent. It is an ideal book for modern Hindu homes. The table of contents covers almost all the subjects of importance and the book itself furnishes information and instructions on all matters which make up among Hindus, domestic life useful, beautiful and by far the most happy and joyous. The treatment is scientific and the inter-connection between one subject with another is based on the evolution of thought which an intelligent study of the book is sure to work out in the reader's mind. Domestic life, domestic economy, conjugal life, æsthetic culture, moral and spiritual disciplines are at length dealt with. The book ought to be preserved in every Hindu home, and should be read by all who wish to make their home beautiful. The chapters on health and conjugal life are very important and illuminating. In the latter the writer has tried to illustrate the evolution of love and happiness through the various stages of married life in a way altogether novel but not in the least objectionable. The illustrations are taken from the western countries. There are, however, certain defects in the publication, but they are mainly the defects in its execution. The language at many places appears to be difficult. No foot-notes are given. The printing and the quality of paper are inferior, and though the book is published in a well-known metropolitan press, the get-up is not attractive.

II.

Such, however, is not the case with the next book, *Griha Probandra-Shastra*. Its get-up is excellent, the type large and the paper good. The theme of the book is similar to the first in some points. The author, Mr. Joshi, is a reformer —an ardent social reformer. His enthusiasm is visible in every page of his book. Astrology, priest-craft, useless expenditure and insanitary living are accorded equally severe treatment. His language is generally simple and homely. His attack on Vedanta is unjust. It is not the Vedanta which preaches idleness and inertia. Rightly understood, the Vedanta condemns idleness. The Bairagis, the most inert class of Sadhus of the present day, are not Vedantins. But they also were not originally meant to live as drones. The institution was founded for rendering social and religious service to the country. Mr. Joshi has tried to carry his teaching to his reader's heart by introducing short stories in the book. All the stories are well-written. Mr. Joshi connects debility and constitutional weakness with our poverty. But when Mr. Joshi is hard upon our taking *ghee* with our food, we are persuaded to disregard him, for he has here disregarded the Hindu medical science so far as the use and utility of *ghee* is concerned. Because Europeans do not take *ghee*, its use by Indians should not be condemned. The waste in marriage expenses is very rightly attacked. The book is a pleasant reading, and I agree with a review of it in the *Pioneer* that " there seems no reason why it should not be placed in school libraries of all kinds throughout the United Provinces. The point of view from which it is written is distinctively Indian, and its tone is sensible and kindly. The fact of its being the work of an Indian writer will, no doubt, make it more acceptable to the generality of readers in this country than if it embodied the criticisms of a foreign observer".

III.

Babu Brajnandan Sahai has edited a collection of the writings of the poet Vidyapati and has prefixed thereto a life of the poet which is both learned and critical. Space forbids noticing this life at length and a discussion on the life-story of Vidyapati would require an elaborate treatment which is not possible here. This publication is epoch-making, and it has done honour to the editor, to the Arrah Nagri Pracharini Sabha at whose instance it is published and to the province of Behar to which Vidyapati belonged. Vidyapati was a poetical genius. His poetry breathes of life, freshness and sweetness. Some of his lyrical poems are of intense religious character and really soul-enthralling. We have, however, to bear in mind that Vidyapati was a poet employed in the services of a Raja. His compositions were intended mostly to amuse or to feed the fancy of his patron. He was not like Surdas, a poet and recluse or like Tulsi Das a religious poet and reformer. Therefore all Vidyapatis poems are not devotional. To call him a religious teacher would therefore be a mistake. But Vidyapati as a poet stands on the pinnacle of poetical genius. He is the pride of Tirhut. The Government of the Lower Provinces has contributed Rs. 200 towards this publication, and this is very encouraging.

IV.

It was no doubt a very happy idea to organize the Hindi Literary Conference, the first sitting of which met in Benares last year, under the presidency of the Hon. Pandit Madan Mohan Malaviya. The usefulness and importance of such an annual gathering to consider measures and exchange views for the advancement of the Hindi literature cannot be over-estimated. In view of the act that *Hindi* has been declared, by its partisans, to be the most suitable language for being the *lingua franca* of this country, it would be the duty of such a Literary Conference to consider the various styles in which this language is written—highly Sanskritised on one hand, and highly Persianised on the other—and to evolve a style which would be at once popular and intelligible to the people. We have received a copy of the Second part of the Proceedings of the First Hindi Literary Conference, containing a collection of papers—prose and poem—written by some eminent Hindi writers for the occasion. Out of 22 articles published in the book under notice, five are poems and the rest are prose, and they cover a very comprehensive range of subjects. Among the contributors are Mr. Sarada Charan Mitra, who contributes a very interesting paper on Common Language and Common Script, Pandit Sridhar Pathak, The late Mahamahopadhya Pandit Sudhakar Dirvedi, Pandit Radha Charan Goshwami, Munshi Devi Prasad, Rev. G J Dann, Babu Govind Dass and others. The publication embodying as it does the writings of some of the best Hindi writers on subjects on which they are competent to speak would, we doubt not, prove very interesting and useful to the people, interested in the development and enrichment of the Hindi language.

V.

The *Sahitya Shiksha* has been written in accordance with the regulation of the new scheme of education, suitable for the boys of the Upper and Middle Classes of Indian schools. We congratulate the author, Pandit Murlidhar Sharma, B. A., on the judicious selection of subjects inculcating lessons on morality, duty, hygiene, and other object lessons, written in fairly good and simple language. The elementary rules of Hindi Grammar, appended in the end of the book, make the book very useful for those for whom it is intended, and we trust the Education Department will extend to the author the encouragement he deserves.

VI and VII.

The two books, named *Bir Balak* and *Bala Bichar*, written by Lala Bhagawan Din, and his late wife, respectively, are collections of poems, written with a view to create in the minds of the readers a spirit of admiration, for all that is ennobling and inspring in the traditions of ancient India, and, as such, they are quite suited for children. Incidents from the lives of Ram, Krishna, Abhimanyu, Ranjit Singh, have been narrated in vigorous Hindi ines in *Bir Balak*, while *Bala-Bichar* contains useful iustructions for girls, written by the talented wife of the Editor of the *Lakshmi.*

VIII.

The *Jit-Jiwan Charit* has been written by Munshi Suryamal as a tribute to the life and life-work of Babu Sarbajit Lal, late Inspector of Post Offices Fyzabad Division. Besides containing a very exhaustive sketch of his life and his religious and devotional pursuits, it contains a collection of his songs and poems. The language of the book is not free from serious defects.

IX and X.

We have great pleasure in commending the two recent publications on Agriculture and Horticulture, *Shak Bhaji* and *Kheti Bari*, to those who are interested in the subjects. The cultivating classes of this country do not yet know that there is such a thing as a systematised knowledge in the art of cultivation and gardening, based on scientific experiments and researches into the productive capabilities, nature and capacity of the soil. To enable the peasants and cultivators of this country to avail themselves of the advantages of scientific Agriculture and Horticulture, treatises on the subjects written in simple and plain language in the different vernaculars of this country are a very great desideratum. Lala Devi Dayal has, in his book entitled *Shak Bhaji*, brought together a mass of useful information on the successful cultivation of the different vegetables, Indian and foreign, which can be grown in this country. The other book entitled *Kheti Bari*, is an equally useful publication on Agri-Horticulture, for the successful compilation of which, credit is certainly due to Pandit Anandi Prasad Misra, Ayurvedic Physician, Tikari Raj, Gaya. In a short compass, the author has given all necessary and practical informations on subjects connected with Agriculture. It gives a clear idea of the quality of the soil, its ingredients, chemical elements conducing to the growth of crops, vegetables and fruits, methods of ploughing and manuring lands, agricultural implements required, preparation of the soil, quantity of seeds required per bigha, &c. In short, the book has been written on a very systematic plan, and is calculated to give a clear, practical knowledge of the subject to the readers. We trust it will have a large circulation.

XI.

One would be sorely disappointed if he hopes to find in *Bharat-Varsha ka Itihaasa*, written by Professor Ramadevaji, any systematic, critical history of India. The chief value of this work lies in its giving a clear and fairly detailed account of the life and manners of the Indo-Aran during the Vedic and Epic Ages, and the references given to the scriptures, in support of the statements have their own value. We expected from a man of the scholarship of Professor Ramadeva to have brought to bear on the work a critical and historical spirit, which we are sorry to note, the book entirely lacks. Apart from lacking these essentials, it is written in a very narrow spirit—a spirit of belauding as the very best all that is supposed to have existed in Vedic India. None the less, the work is one which should be in the hands of Hindi-knowing readers, and we trust the second volume, dealing with Buddhist India, would be more satisfactory, particularly in respects of width of outlook and critical insight.

XII.

Mr. Ram Narayan Dugar, of Udaipur, is to be congratulated on the enterprise he is displaying in bringing out in Hindi a history of the Native States of Rajputana. His *Rajasthan Ratnakar*, the first number of the first Part of which—a booklet Royal octavo of 104 pages—has been sent to us for review is no mere translation of Tod's Annals of Rajasthan. Very great credit is due to Tod for having saved from oblivion the history of Rajputana and for having created an interest in the history of the Rajputs, but modern archæological and numismatic researches and the deciphering of inscriptions have brought to light several facts which were not known to Col. Tod, and these results of modern investigations have been embodied in the book before us. It is a happy idea of the author's to write the book in Hindi so as to appeal to a wide circle of readers, specially to that large class of people of the deeds and glorious achievements of whose ancestors the book professes to be a record. Considering the labour entailed the book is chiefly priced at annas twelve only.

OUR LIBRARY TABLE.

WE congratulate the Syndics of the Cambridge University Press on the completion of their great undertaking—the *Cambridge Modern History*. The great work is at last done, except for charts and indices, Fifteen years ago the Syndics of the Cambridge University Press decided that the time had come for the publication of a monumental history of modern times, written by specialists in various fields aud based upon original sources or authorities of highest rank. The working out of the general plan into details was committed to the care of the most erudite man in all England, Lord Acton, and with great enthusiasm he set about his appointed task—dividing and subdividing the field and finding for each part the man who knew it best. Unfortunately, Lord Acton died before the actual publication was far advanced, but his plans were fairly rounded out and the work was readily carried forward by a board of three able scholars, Dr. A. W. Ward, as editor-in-chief, Prof. G. W. Prothero and Mr. Stanley Leathes, to whom the completion of the undertaking was entrusted. Under these high auspices the first great co-operative history in English has been brought to an end (except for the maps and index) in the volume bearing the title *The Latest Age*—covering principally the period since the Franco-Prussian War. The whole work, which brings under survey the world since the Renaissance, is divided into twelve stout volumes of approximately a thousand pages each: *The Renaissance*, *The Reformation*, *The Wars of Religion*, *The Thirty Years' War*, *the Age of Louis XIV*, *The Eighteenth Century*, *The United States*, *The French Revolution*, *Napoleon*, *The Restoration*, *The Growth of Nationalities*, and *The Latest Age*. It is thus apparent that each volume is devoted to a period of years, but considerable freedom has been given to the several contributors to run forward or backward as the exigencies of continuity required. Within the limits thus somewhat roughly set, each volume is laid out into divisions referring to separate countries or special topics which are treated by the specialists deemed by the editors best qualified to deal with the themes assigned them. A veritable host of eminent scholars drawn from every portion of the world has been drafted into service, so that what we have is a high grade encyclopædia of history done in a chronological rather than alphabetical order. As might be expected, there are wide differences in methods of treatment, style and firmness of touch. There are occasional chapters of engaging elegance and fine critical writing, and there are others that do not rise to the level of high school text-books. As a whole, the work is done in straightforward pedestrian prose, accurate, informing, but seldom moving or illuminating.

The History of Caste in India : Evidence of the Laws of Manu on the Social Conditions in India during the Third Century, A. D., Interpreted and Examined by Mr. Shridhar V. Ketkar, A. M. (Cornell), Vol. I, is the first instalment of a larger work on the subject meditated by the author. As he states in his Introduction, his aim is not merely the investigation of the existing institution of caste ; he writes as a reformer anxious to discover from its history the best means of modifying or eventually abolishing it in modern Hindu society. The writer is at variance on some points with the conclusions of European scholars, and states his objections to their theories very freely. One of the most interesting contributions he makes himself to the subject is the endeavour to discover the fundamental human feelings forming the basis of caste. According to him, caste rests primarily on endogamy and hierarchy. The rigidity of the caste system in India is due largely, in his opinion, to the system of early marriages. Free choice in love would, he believes, have proved a great solvent of caste, but the inexorable nature of parental control in the matter of marriages has strengthened the barriers of caste. The main part of the book, as the title suggests is taken up with an examination of the laws of Manu and their treatment of the question of caste. In the Appendix the writer attacks ethnologists with regard to the meaning which they give to the word " race. " His objections to the loose way in which the word is frequently used are probably justifiable, while his strictures on the abuse of the terms " Aryan " and " Dravidian " deserve the attention of writers on Indian subjects. We look forward with great interest to the second volume of this work by a competent Indian scholar.

In the *Influence of British Rule in India on Home Polities* : The Chancellor's Essay, 1909, by Mr. Herbert A. Smith, late Scholar of St. John's College, Oxford, the author comes to the conclusion that India has exerted hardly any appreciable influence on English politics, and he gives the reason why such an influence is absent. These he finds in the geographical separation of the two countries, in the fundamental difference in character and ideals between the Englishman and the Indian, and above all in the financial and governmental independence of India. In the author's opinion this isolation has its advantages. It removes the danger of Indian methods of administration gaining favour at home, and exerting in consequence any modifying influence on British insititutions—a point of great importance in the author's eyes, since India is governed by a Bureaucracy, while the

Government of Britain is practically Republican in character. In the repugnance of the Western to let himself be influenced by Eastern ideals, the author sees nothing but a healthy symptom quite in accordance with tradition.

Mr. E. B. Havell has written yet another book an Indian art, and Mr. Murray will shortly publish it. One can imagine what will be the tenor of the *Ideals of Indian Art*, for Mr. Havell has a peculiar style and manner of his own. The publisher informs us that Mr. Havell in this book "protests strongly against the depreciation and misrepresentation of Indian art which at present obtains official sanction in our National Museums, and, treating it as an intimate revelation of Indian life and thought, insists that, as such, it demands the most careful and sympathetic study of those who are entrusted with the administration of our Indian Empire. The central ideas of Indian religious belief as revealed in its great sculptured monuments, are clearly explained. The book, illustrated with the finest examples of Buddhist and Hindu sculpture from the time of Asoka down to the XVth century, will be an indispensable guide to the student of Indian art and to all who wish to gain an understanding of Indian ideals." As to other forthcoming books on Indian Art, Miss MacCarthy is engaged on an important work on Indian music, which the Committee of the India Society (London) hopes eventually to publish. Dr. Vincent Smith's *History of Fine Art in India and Ceylon* is now in the press, and will be published in due course by the Clarendon Press of Oxford. These three books are expected to be notable contributions to various aspects of Indian Art.

The Transit of Souls, by J. H. Willmer (John Long, London) is a work that will interest readers in India, the home of Occultism. Western nations find it hard to believe that the living can discourse with the spirits of departed friends, and yet in that holy book of theirs, the Bible, instances have been recorded. But it must be remembered that the Bible was written by Eastern authors, whose minds had been attuned to that level to hear sounds penetrating from depths beyond. Mr. Willmer is a writer from the West, but he knows of such things—he feels the signals telegraphed and in his entrancing story tells of curious incidents connected with telepathy and the power which the soul possesses of quitting the body, before death, for a space. This is his main theme, but he clothes it with an interesting narrative introducing Nawabs, Begums and others. Some might, perhaps, object to the way he handles the subject of harems; but be it remembered he is not writing an historical account of a nation, but a story of a fanciful Nawabi family. That there have been such Nawabs, as there have been wicked men and women in western countries depicted in almost every novel that one takes up, goes without saying. The book is written with much charm. At times it appeals to the senses, but the predominating note is that virtue, is preferable to vice. *The Transit of Souls* is a book that ought not only to be read by Englishmen but Indians as well.

Our esteemed friend, Mr. Satya Chandra Mukerjee—the first instalment of whose brilliant sketches of Delhi appears in the present issue of this Review—has just brought out, through the Indian Press, Allahabad, a beautifully illustrated volume called *Allahabad in Pictures.* In noticing last year his no less interesting *Agra in Pictures*, we characterised at some length the special features of the series in which these volumes are published and which was inaugurated by the Rev. Edwin Greaves with his *Benares.* To put it in brief, while the letterpress is an important feature of the books in the series, it is more or less subordinate to the wealth of splendid illustrations with which they are embellished. In this respect, the book under notice is the best of those hitherto issued, and great credit is due to Major B. D. Basu (I. M. S., retired), who is responsible for the photographic reproductions. Major Basu has done his work judiciously—with taste and discrimination, and the illustrations—which are done in the very best style of the Indian Press—certainly add to the interest of the letterpress by Mr. Satya Chandra. The book is brilliantly written and is a comprehensive and interesting sketch of the antiquities of Prayag and the modern institutions of Allahabad. It is so well got up as to be an ornament to a drawing room. We commend it to all lovers of Allahabad—residents of the city as well as visitors to it. We way here announce that when the present series of his sketches of Delhi is completed by October next in this Review, they will be brought out in an illustrated volume, by the author, in time for visitors to the Great Delhi Darbar.

DELHI : THE CITY OF THE CORONATION DURBAR.—I.

By Mr. Satya Chandra Mukerji, M. A., B. L., Author of Agra in Pictures.

I.—INTRODUCTORY.

> "To the Indian imagination, Hindustan is still the centre of India and Delhi is still the metropolis"—Keene's *Moghul Empire.*

FOR the next few months the eyes of all India will be turned towards Delhi, the scene of the coming Coronation Durbar in December next, which is likely to be the grandest and most impressive show of its kind ever held even in the gorgeous East. It has pleased His Most Gracious Majesty King-Emperor George V, to direct that a Durbar be held at Delhi on Tuesday, the 12th December next, to solemnise the auspicious event of his accession to the throne of the British Empire, at which function His Majesty with his Imperial consort would preside. The news has been received with a thrill of joy by all classes of His Majesty's subjects throughout the length and breadth of the Indian Empire, and arrangements are now proceeding apace to give a fitting reception to Their Majesties at such places as would be honoured by their presence or by the presence of either of them. The desire of His Majesty that his subjects in this far-off dependency of the British Crown should become personally acquainted with their sovereign and participate in the glories of the British Empire has met with loyal appreciation, and all India is united in offering prayers that the reign just commencing might be long and prosperous, and that Providence might vouchsafe to His Majesty that enlightening and that ennobling grace which would enable him to be equal to the strain and the responsibilities of his exalted position, at a time when the demands on the time and attention, even of a constitutional Sovereign like that of England, must be heavy and exacting.

The city of Delhi has no doubt been selected as the place where the coming Durbar is to be held on account of its historic importance and the hold that its splendid past has still on the minds and imaginations of the Indian peoples. The honour of being the scene of this great state function, which had been given to Delhi by His Majesty's own command, has made other Indian cities sullen and jealous, and there were audible protests in Calcutta where the city fathers approached the Viceroy with an address praying that Calcutta might have the honour of having the Durbar in its midst, as it was the Metropolis of India, the second city of the British Empire and a living monument of the progress which India has achieved under British Rule. The address, in pointing out the unsuitability of Delhi for this state function, spoke of it as an effete and decaying city, bound up with the unsavoury memories of the Sepoy mutiny aud in every way unfit to have the high honour proposed to be conferred on it. All discussions on the subject which had but just been started and which would have increased in volume as time went on, were set at rest by the gentle hint given by His Excellency the Viceroy to the effect that the matter had been finally settled by His Majesty himself, and it would be hardly respectful to desire to have it reopened. On reading what the city fathers of Calcutta had to say of Delhi one is reminded of the compliments paid to Calcutta by Sir John Lawrence (who had spent the greater part of his service as a Civil Servant of the East India Company at Delhi) when he was called upon to reside in Calcutta, on his taking charge of the Indian Viceroyalty, on the premature death of the first Earl of Elgin. Sir John Lawrence, who had visited Calcutta only once to bid good-bye to Lord Dalhousie before he became the occupant of the Government House in his own right, sighed when living in Calcutta (regarding which he did not use polite and parliamentary language) for the crisp air, the bracing climate and interesting life of the city of the great Moghul as opposed to the pestilential atmosphere and the perpetual vapour bath of that city, which, notwithstanding the absence from among its midst of the Government of India for seven months in the year proudly claims to be the Metropolis of the Indian Empire,

II—HISTORICAL.

Educated India is familiar with those lines in the eleventh book of the *Paradise Lost* where Milton takes a birds'-eye-view of the cities of old and modern fame in the mighty empires of the East and where he speaks of Agra and Lahore of the great Moghul but does not make any mention of Delhi. Critics and commentators of that great poet conjecture that Milton derived the information which he utilized in those stately lines from the journal of his travels to the East by William Finch Merchant who visited Agra and Lahore between 1609 and 1611 A. D., and gave a description of those places which can be read with interest even at the present day. Finch visited India during the reign of Jehangir when Lahore had the largest share of Imperial favour and when that great city was in its meridian days. Modern Delhi which may be properly called Shahjehanabad dated from the middle of the seventeenth century and its palmy days vanished with the departure from it of Aurungzeb for the south and the gradual declining of the successors of that monarch in power and prosperity. But Modern Delhi is but the last of the many cities and palaces which had been built on the fine plain between the Jamuna river and the Aravelli Hills, which have here their northernmost extension, terminating at about three miles to the north of the present city. The rocky uplands, some of which had been utilized for building the far-famed palace fortress and the Jama Musjid, serve as effective barriers against the encroachments of the river. The strip of land between the broad blue waters of the classic Jumna, associated in every Hindu mind with the semi-divine frolics of the Shepherd God and the Aravalli Hills which had witnessed some of the bravest and the most romantic deeds of Indian History, had been recognized to have peculiar advantages for being the site of a great river-city and had been built upon from the dawn of civilization. We find great cities and palaces standing on it from the first faint beginnings of authentic history. The ruins of several of such cities stand still and would be described in detail later on. They extend up to the Kutub Minar and Toghlakabad about twelve miles south-west of Delhi in one direction and to the Jahanuma palace of Firoz Shah Toglak in another.

Of these cities built during the last ten centuries the most well-known are (i) Firozabad, founded by Firoz Shah Toglakh, (ii) Indrapat, which was inhabited by Humayun and Sher Shah, (iii) Jahanpanah betweeh Siri and Old Delhi, (iv) Old Delhi containing the Fort of Rai Pithora and the Kutub Minar where the Pathan Kings of Delhi resided, (v) Siri otherwise known as Shahpur, and (vi) Toghlakabad where Mahomed Toglakh sought to transfer the capital of the Pathan empire about 1320 A. D., which is now a mass of ruins testifying to the vanity of human wishes. Modern Delhi is less than three centuries old and was in the shade during the reign of the early emperors of the Mogul dynasty. We all know how Baber, the sixth in descent from Timur, after his struggles with the last king of the Lodi dynasty and the Rajputs under the leadership of Rana Sanga at Biana, settled down at Agra where he spent his time in consolidating his conquests, in the rude pleasures of the nomadic races of Central Asia and in that literary culture to which his Tartar nature was not an utter stranger. His son Humayun's lot was cast in troubled times, and he spent the greater part of his life after his accession to the Moghul throne as an exile and an unwelcome guest in foreign capitals. He returned to Delhi to die and his mausoleum at a short distance from the modern city, which is generally believed to have furnished the model for the immaculate Taj Mahal of Agra, is one of the finest architectural monuments that arrests the attention of the traveller. The reign of Akbar who is generally considered to be the greatest sovereign of the Moghul dynasty is closely associated with Agra and Fatehpur Sikri, and he does not seem to have bestowed much attention on Delhi. Jehangir seems to have turned his attention to Lahore and to the lovely vale of Kashmir and he gave those places some of the finest specimens of saracenic architecture. Those who have visited Lahore are well aware of the fact that its forts and palaces, its domes and minerets, its tortuous streets and its crowded bazars all sudded with relics of bygone ages recall the palmy days of Moghul rule before the great Gurus of the Sikhs appeared on the scene or the Lion of the Punjab despoiled the Mughul monuments to beautify the golden temple at Amritsar.

Delhi, however, regained its prestige as the Imperial city of India shortly after the accession of Shah Jehan. The far-famed royal palace at Delhi which contained the inimitable peacock throne was ten years in building and was completed about 1648 and the Jama Musjid and other public buildings date from about the same period. From that period to the departure of Aurengzebe in 1680, Delhi was the most magnificient place in the East, the place where was centred the fabulous wealth of Hindustan and where were gathered the poets and writers, statesmen and philosophers, warriors and divines, wits and musicians, whose names are yet household words in Upper India. Bernier has given us a lively description of the scene he witnessed in the great hall of audience at Delhi in July, 1663, and Tavernier has given us an equally fine description of the progress of the Mogul Emperor from the palace to the Jama Musjid on Fridays, in a solemn procession where the barbaric pearl and gold of Ind were tastefully exhibited in the royal paraphernalia or the magnificient robes of the attendant nobility. The splendours of the Chandni Chauk were also at their zenith during this period. As is well-known, Aurengzebe died before he could complete his conquest of the Deccan and was buried at the place of his temporary sojurn far away from his capital city. Although several of the Moghul generals had thrown off the yoke of allegiance and become practically independent, the divinity that hedged round the person of the Sovereign remained intact for many years and Delhi enjoyed comparative peace and security till 1739 A. D., when Nadir Shah entered the city and the palace as its conqueror and became the master of the accumulated wealth of centuries which he carried to his native country. His invasion was followed in 1760 A. D., by that of Ahmed Shah Durrani who, after defeating the Maharattas, placed Shah Alum the Second on the throne. The various provinces had by this time thrown off allegiance to the throne of Delhi even as a matter of form and Shah Alum's anthority was confined to the palace and to a strip of land hardly ten miles beyond. In the beginning of the nineteenth century the army of the East India Company occupied Delhi and the city became an integral part of the Company's dominions but due honours were paid to the representative of the Moghul dynasty who reigned supreme within the fort and to whom the representative of British power paid the most reverential homage.

From the death of Mahamed Shah in 1748 the History of Delhi ceased to be the history of India, and in a few years it sunk to the level of an ordinary provincial town. It has, however, been truly remarked that the glamour of the great cities which bore the name of Delhi during many centuries, whose ruins now lie on all sides of the modern city, adheres to it still and continues to captivate the imagination of the cultured and uncultured alike. Sir John Lawrence arrived at Delhi as Assistant Magistrate in 1830, and in his biography which can yet be read by all interested in that city with profit and pleasure, we have a lively description of the Moghal capital in the first half of the nineteenth century, when the British Magistrate dispensed justice according to Western ideas in the city and and the great Mogul held his court, inside the red sandstone walls of the fort. This state of things continued down to the outbreak of the Sepoy mutiny which had Delhi as its centre and rallying point during the eventful months between May and September, 1857. On its suppression the representative of the dynasty of Timur and Baber left Delhi for good as an exile to Rangoon and since then the city and district of Delhi have been annexed to the Punjab. Delhi had then sunk to the level of an ordinary muffasil town, and its streets and palaces once the scene of great and solemn ceremonials had been allotted to the common concerns and every day avocations of ordinary Indian life. Its splendid past caused it to be selected, however, as the scene of the Imperial assemblage of 1877 and of the Coronation Durbar of 1903 at the first of which Queen Victoria was proclaimed Empress of India and the latter of which solemnized the accession of Edward VII to the throne of his ancestors.

III.—PERSONAL.

With the permission of our readers, the present writer proposes to fill up the above outline of the past history of Delhi with interesting details and place before them a description of Delhi as it is and as they will find it on the occasion of the Coronation Durbar of 1911. The literature on the subject is ample and the city has had a fascination for the present writer for nearly a quarter of a century. Ever since he first visited Delhi, now more than two decades ago, he had come under the spell that this great city, to which the Hindus and the Mahomedans lay equal claim, has cast on many greater and better men for generations past. The present writer has thought it a pleasure and a privilege to trace his footsteps to those places which Bernier or Tavernier, Heber or Sleeman had described. He has tried to follow the expert descriptions of Mr. Fergusson who has pointed out to the layman the wealth of architectural details which would otherwise escape attention. He has lingered over the pages of the biographies of Lord Metcalfe and Lord Lawrence an appreciable portion of whose official life had been spent in the city of the great Moghul. He has followed the course of events relating to the Sepoy mutiny as given in the narratives of Sir Henry Norman and Lord Roberts, both of whom took part in the operations as subalterns. He has paid his homage to the ruins of past empires and by-gone cities and has often enjoyed the delightful panoromic view of the surrounding country from the highest storey of the Kutub Minar and from vantage points of Toghlakabad. He has often lingered in the crowded streets, the pleasant gardens and the many spots replete with romance and heroism in the modern city and its environs. He has noticed with pleasure the rising commercial importance of the city, and he rejoices to see that in political importance it will be the first city in India again for the next few months. To be permitted to write about such a city is indeed a privilege, and the present writer will address himself to this peculiarly grateful task, in the *Hindustan Review.*

CHAPTER I.

IV.—The Rome of Asia.

Delhi has justly been called the Rome of Asia and it had been the seat of the various Emperors of India for over seven hundred years. The cities which enjoyed the name of Delhi and were the scene of the various imperial pageants are not all to be identified with Modern Delhi but were situated on a broad plain on the west bank of the Jumna. These were abandoned one by one, till Modern Delhi was built partly on the site of one of the older cities. The first mention that we have in history of a city standing on this site is in the Epic of the Mahabharata. This great poem which will stand comparison with the Illiad attributed to Homer or the Ænied of Virgil, has for the scene of its principal events the city of Hastinapur or Indraprastha whose site has been identified with that of one of the cities that stood on the area of about sixty square miles between the northernmost spurs of the Aravelli Hills and the broad waters of the Classic Jumna. The two branches of the solar race are described in this poem, as having fought for the supreme power in the state on the battle-field of Kurukhestra near modern Thaneshar where the battle raged fiercely for many days. The incidents which led up to this great conflict, which no doubt is an historical fact are described with a wealth of detail and a richness of imagination, which has made that great epic to be classed among the finest productions of the human mind. The Mahabharata also incidentally gives us a glimpse into the conditions of life and the conditions under which military operations were carried on in the age with which it so graphically deals. Its delineations of different types of human character, no less than what professes to be the chronicle of contemporary events as well as its rich fund of anecdotes have made it widely appreciated in the republic of letters. After the victoy of Kurukshetra which fell to the Pandavas they are recorded to have abandoned this city headed by king Yudhisthira on the ground that a fly had been discovered in a dish of food, indicating that the glory of the dynasty had departed when so small an insect had dared to be offensive to the ruler of men, themselves the lords of creation. Tradition has it that Indraprastha stood where Purana Kila now stands. The criticisms of competent scholars have been directed against this tradition and the theory embodied in it has been accepted by some and rejected by others. But there could be no doubt that judging from the surroundings and environments the great city of the Mahabharata stood on this plain and that it was abandoned for many centuries before it was repeopled again about the tenth century of the Christian era. King Yudhisthira and his brothers left the Imperial city to wander about the country and finally to disappear in the Himalayas.

We do not find any mention of Delhi in the accounts of India that have been preserved to us of either the Greek historians who wrote about the campaigns of Alexander the Great or the Chinese travellers who visited India in the sixth century of the Christian era to pay their homage to those sacred spots which were sanctified by association with the immortal Buddha. Alexander the Great visited India about 327 B. C., and in the accounts that we read of his campaigns one finds a mention of Muthura, the city of the birth and exploits of Krishna, which has been and is still to-day an important centre of Hinduism, but no mention whatever of Delhi. Neither Arrian nor Megasthenes speaks of Delhi while there is no doubt that Muthura was one of the places taken by the Bactrian armies. The Chinese pilgrims who have left us such elaborate descriptions of Indian cities and places of note have not a word to say of Delhi, although all of them speak of Muthura, of its countless shrines and its boundless wealth. Mahmud of Ghazni who made the Indian cities of note the object of his campaigns, never turned his attention to Delhi if such a city existed in his days. All these facts make it pretty certain that the city of the Hindu Kings of the Mahabharat had been abandoned and the tradition that it was inhabited again after eight centuries has a considerable substratum of truth to support it.

We know it is a matter of fact that the later cities on this plain to which was given the name of Delhi had to be abandoned one after the other till the builder of the Fort and the Jama Musjid pitched upon the site of the modern city. It is also a fact which stands out in bold relief that the city of Delhi was fully repeopled in the middle of the eleventh century after the final disappearance of the Ghaznavi invader from the plains of Hindustan. One is tempted to discuss in this connection the interesting question as to why so many cities of Delhi should be built one after the other and then abandoned for good. The fact itself admits of no doubt and numerous explanations of it have been attempted. One feels certain of the cause of the abandonment of Fatehpur Sikri by Emperor Akbar as we have an authentic and authoritative record of the events of that illustrious period from the pen of one of the principal ministers of State. That cause was the badness of the water and the consequent insalubrity of the climate. The copious supply of fresh water is the one thing that makes life endurable in a tropical climate, where the months immediately preceding the rains are intensely hot and trying and where besides the high temperature one has to reckon with furious hot winds surcharged with the heat of the desert or of the dusty plains streching for many miles around. That fact explains why all the classic cities of India are built on great rivers and why the spots which are the scene of the confluence of mighty streams have a peculiar value both from the material and the spiritual points of view, Delhi and Muthra, Kanauaj, and Prayag, Ajodhya and Kashi, are all situated on great rivers and have inherited in our days the prestige derived from their past history.

It appears, however, that the course of the Jumna about the place where the cities of Delhi were built has been rather erratic and the broad stream of the river has changed its course more than once during the many centuries that Delhi was the Imperial city of India. Since that eventful day when Lord Lake fought a pitched battle with the Maharattas on the east bank of the Jumna on a site about six miles to the south-east of the modern city and planted the British flag for the first time on the soil of the most famous city in Asia, the river has receded further to the east and at one time apprehensions were entertained that it might cut out a new channel for itself, leaving the railway bridge and the old landmarks quite high and dry. One must also remember that the Indian rivers are often in flood and the builders of cities must choose sites, if available, where their handiwork would be free from the effects of erosion and inundations. The rivers in these days are not notorious for their erratic courses and their ravages during the rainy season, but it must not be forgotten that the extensive system of irrigation, that has been the order of the day since the majestic canal associated with the name of Sir Proby Cautley, with headworks near Hardwar, spread plenty and fertility over many a thirsty acre in Upper India, draw off a considerable quantity of water from the main channel and reduce the rivers to manageable limits. The thinning of the forests in the Himalayan regions which has important effects as regards the distribution of rainfall is also responsible for the rivers in Upper India running within the channels they had marked out for themselves. To these natural causes must be added the caprice of irresponsible rulers and the weakness of the human mind for posthumous fame. One Emperor of the Togluck dynasty made it the ambition of his life to remove the inhabitants of the Delhi of his days bodily into a new city which he commenced building and whose massive ruins testify to posterity the vanity of all things human.

V.—The Iron Pillar.

There is an inscription on the Iron Pillar near the Kutub Minar that scholars have deciphered as recording that Anang Pal built Delhi in **A. D.** 1052. The pillar itself is a work of art and approved opinions place its age as between the third and fourth century of the Christian era. There must have been a city round about the site where the pillar now stands and this is the earliest of the cities of Delhi that one can trace since the days of the Mahabharata. Anang Pal must have found the place inhabited and in choosing it as his capital city he laid the foundations of that prosperity which lasted through many centuries and which has not wholly departed yet from a place to which the eyes of the civilised world would be turned in the course of the next few months. The ancient cities which were known by the name of Delhi stood on the plain to the south of the modern city extending to the Kutub Minar and Toghluckabad. This plain is approximately twelve miles long with an average breadth of about five miles. The cities are connected first with the Hindu dynasties that held sway over a large tract of surrounding country with Delhi as their capital and later on with the various Pathan and Moghul dynasties whose rule extended more or less over the whole of northern India and the northern portion of the Deccan. The sites of the various cities are traceable from the monuments that are still extant and which will be described in detail later on. They extend over more than nine centuries and cover the period between the settlement at Delhi of the Tuars and the Chauhans down to the Sepoy mutiny and the period of reconstruction and consolidation of the Indian Government that followed it. The solitary exception is the iron pillar which undoubtedly dates from the third or the fourth century of the Chirstian era. This pillar is about 24 feet and about 2 feet in diameter and it is said to weigh more than six tons. Doubts were entertained once as to whether the material was pure iron or some alloy, but these were set at rest by a scientific analysis which has shown that it is pure iron. There is a dent in the body of the pillar said to have been caused by a canon-ball, but the material and workmanship must be unusually good, for the above-mentioned canon shot produced very slight injuries, if any. The popular belief was that the base of the pillar extended far into the earth, if it did not rest actually on the head of that serpent who, according to Hindu mythology, was the chief support of this terrestrial globe but excavation has shown that this belief is not well-founded and the pillar terminates only a few feet below the surface of the earth. Mr. James Prinsep, the great antiquarian, whose researches have thrown a flood of light on many a dark corner of Indian history, has deciphered this inscription. According to him the inscription records that the pillar was built by a king named Chandra or Dhava who was a Vaishnava and who apparently settled at Delhi on coming from Muthura which was in those days in the hands of the Buddhists. There are several other inscriptions on the pillar, but the only one that is of any interest is to the effect that Anang Pal built the city of Delhi in 1052 A. D. The inscriptions are in a dialect which became obsolete after the fourth century of the Christian era, and this fact unmistakably fixes the date of the pillar. The skill and workmanship of those who erected this iron pillar and placed it in position was undoubtedly great, and posterity has nothing but admiration for them. Exposed equally to the intense heat and the biting cold of Upper India and liable to get rusted through the rains and the vapoury atmosphere of an Indian autumn the pillar retains to this day its pristine brightness. One wonders how this high-class workmanship that was absolutely essential for the purpose of forging and erecting this heavy pillar was acquired in India so early in the day. One also wonders whence the raw material came from as there are no iron ore to be found either in the neighbourhood or within a convenient distance. However, these are matters on which no precise information is available and one must be content to form his own conjectures as best he might.

VI.—HINDOO MONUMENTS.

The earliest of the cities of Delhi stood at the site of which the Kutub Minar is now the most prominent landmark. Anang Pal who, according to the inscriptions on the iron pillar, built the first city of Delhi in the middle of the eleventh century, belonged to the Tuar tribe of Rajputs who had been dislodged from Kanauj when that city was sacked by Mahmud of Ghazni and from which blow it never recovered. Anang Pal and his successors lived and reigned in Delhi for nearly a century, and they did their best to start many works of pubilc utility and construct strong walls round the city which in pre-artillery days offered a sufficient defence to any garrison entrenched behind them. Some of the tanks and reservoirs which they built exist to-day, and although they are of no architectural beauty they form principal landmarks in a plain which is one of the most arid regions of Hindustan. We have no record of the kings of the Tuar dynasty and history does not tell us anything more than that they were left in peace within the territories they had marked out as their own till 1151 A. D. when the Chauhan Rajputs overran Delhi. Delhi then passed to a dynasty whose founder was the offspring of a Tuar Prince and a Chauhan princess.

In the sixties of the twelvth century the ruler of Delhi was one Visala Deva whose name is immortalized in an inscription which he had apparently caused to be engraved on an old pillar of Asoka which was removed by Emperor Firoz Shah from its original home in the Siwaliks to Delhi by river and which that Emperor caused to be set up in the Kotila of Firoz Shah where it still stands. The inscription records the prowess of the Chauhan monarch who is said to be the ruler of the broad plains that stretch from the Siwaliks down to where the placid Narbada glides through wild and mountainous precipices and marble rocks thus contributing to one of the finest scenes that nature has to present amidst the rocky defies of Central India. Visala Deva was the grandfather of the celebrated Pirthwi Raj who is generally known as the last Hindu King of Delhi. Popular songs ascribed to the bard of his court has kept the memory of Pirthwi Raj green amongst the Hindus in Upper India, and he is usually regarded as a just and generous prince whose rule was of great benefit to his subjects. Pirthwi Raj had his hands quite full with the incursions of the Mahomedan rulers from beyond the Indus and he was for sometime successful in repelling their aggressions. But the tide of fortune soon changed and on the battle-field of Tilauri the Mahomedans defeated him and advanced towards Delhi. Prithwi Raj or Rai Pithora as he was popularly called was killed in this battle and Delhi passed into Mahomedan hands. Prithwi Raj built the fortress of Lalkot in old Delhi, and when the city came into the possession of the Pathan Sovereigns there were numerous Hindu temples some of which survive even up to the present. The Pathan Kings, the first of whom was Kutub-ud-din, retained Delhi as their capital, and till the victory of Lord Lake, Delhi remained the principal Mahomedan city in all Asia, the home of culture of refinement of military prowess, of oriental grandeur and of boundless wealth.

VII.—THE KUTUB MINAR.

The principal monument of the Pathan period is the Kutub Minar named after Kutub-ud-din Aibak, who came to Delhi as Viceroy of India on behalf of the Moslem conqueror of Delhi, but who soon after threw off the yoke of allegiance and asserted his own sovereignty. The Minar is generally supposed to be a monument of the Mahomedan conquest of India and it was begun by Kutub-ud-din and completed by his successor Shamsh-ud-din Altamash. It shoots up straight into the vaulted canopy of heaven and when seen with the clear blue sky above and around it, it is an object of beauty and joy for ever. The height of the pillar is 238 feet, and while the basement is broad the column goes on tapering to the fifth storey which is covered over with a handsome pavilion. This Minar is considered to be the finest object of its kind in the world and it shows engineering skill and delicate workmanship of a very high order. The design of the different stories combined with the carvings and the writings in a floral style all around set off the beauty of this tall column aud has a pleasing effect on the eye. The top is reached by a stair case which provides easy ascent and compares very favourably with the steep and precipitous ascent provided in the palaces and tombs that had come down to us from later times. The ornamentation of the Kutub Minar is distinctly Hindu, and this circumstance has led many to think that the Minar itself was of Hindu origin and belonged to Hindu times. Competent scholars, however, have discarded this theory and they account for the Hindu ornamentations to the influence of Hindu workmen who were employed in large numbers in its constructfon. It was encased in sandstone by Firoz Shah, who got the sandstone from Agra. Tradition has it that the Minar was struck by lightning in 1368 A. D. when the same sovereign undertook to build the topmost stories, and that it was he who introduced the marble. The marble came from those inexhaustible quarries at Makrana in the Jodhpur territories which also furnished materials for the immaculate Taj Mehal of Agra. Tradition has it too, the Minar was again struck by lightning in the reign of Sekundur Lodi who crrried out the necessary work of repair. Visitations of nature in the shape of earthquakes did not spare this proud monument, and it was considerably damaged by the earthquake of 1782 A. D. and 1803 A. D. The damages were repaired about 1830 A. D. and a top ornament was added which was subsequently removed. The Kutub Minar has successfully withstood the earthquakes of 1829 as well as the recent one of 1905 which latter did such considerable damage over a large part of Northern India. The diameter of the Kutub Minar at the bottom s 47 feet and at the top about 9 feet. Four blaconies divide it into five different stories. The first storey is 95 feet in height, the second is 51 feet, the third 41 feet, the fourth 25 feet, and the fifth 22 feet. The names and attributes, real or imagniary, of the builder and his royal master, together with the various names of God and appropriate texts of the holy Koran have been engraved on this Minar. There is a mosque in the neighbourhood which is an adaptation of an ancient Hindu temple and the theory was started that the Kutub Minar was intended as a minaret to that mosque. But there could be no doubt that the Kutub Minar was intended to stand by itself, and there is no reason for supposing that such a magnificient monument was nothing more than a mere appendage to a mosque of no great architectural beauty and of ordinary proportions.

The view of the surrounding country from the top of the Kutub Minar is simply splendid and one forgets the exhaustion of a climb in the pure bracing air and the vista which is unfolded before his eyes as he stands on this coign of vantage. The city of Modern Delhi with its teeming population, its white domes and its prominent landmarks arrest the attention of the traveller as he looks in one direction over a broad country dotted with villages and groves. Nearer in the same direction the domes and the standstone walls of the tomb of Nawab Safdar Jung, the last of the sovereigns of Oudh who was interred at Delhi, come prominently before him. In another direction the tomb of Emperor Humayun, which though not so rich in material and beautiful in execution as the tombs of his descendants at Agra and Lahore, is still a remarkable specimen of Indo-saracenic architecture, catches the eye with many other monuments of smaller importance. The ruins of Toglakabad with the mausoleum of its proud founder bound the horizon towards the south, while one sees nearer him in different lines the walls of four abandoned cities which once rejoiced in the name of Delhi. He also sees the whole country-side dotted with monuments of bygone age, with tombs and mausoleums where the earthly remains of many ambitious and high-minded personages now mingle with the dust. He finds his view bounded on one side by the meandering stream of the Jumna and the rocky spurs of the Aravellis, and he indulges in his own reflections about the transitoriness of all earthly glories and the fleeting passions that agitate men in this all too brief period of human existence. He comes down the easy descent to mother-earth, a sadder better and wiser man less conscious of his own merits and more charitable towards the failings of his fellow-beings.

DELHI : —A POEM.

By Mr. N. Gupta.

Ancient of days am I, the cradle
Of kingdoms and empires I rocked
On my lap with a mother's care !
The Titans of the Mahabharata looked at my face
And found it fair and they nestled in my bosom ;
They built kingly halls and lordly palaces
Of sweet-scented pine and gold and amethyst ;
Dark and mystic flowed the Jumna lapping my feet.

Anon came the din of war from the field
Of Kurukshetra, the clash of arms, the thunder
Of chariots and the conch-calls of mighty warriors
Deafening the ears and filling the heart with awe ;
Then the peace of death and all was still !

Another turn of the cycle-wheel, Kuru and Pandava
Had passed and another was reigning in their stead.
Then came the Moslem from the west
And I passed to him by the right of the sword.
Change after change I saw, and the fame of my wealth
Drew men from afar as the light draws the moth.
Nadir, the man of blood, at whose word
The imperial streets ran with blood
Incarnadining the blue waters of the Jumna ;
He came and went like the thunderblast and I mourned
The innocent and the slain. And the centuries
Wheeled and brought the Mogul and the heyday of my glory.

He too passed and the race from the Far West
Came and held the land and my glory departed ;
I lay neglected while a rival Queen rose in the east.
I am the cradle of empires and their grave !
Round about lie the ramnants of empire,
And my imperial fame is but a memory.

They tell me that from across the sea
The great white Emperor is coming to Ind,
And once again the imperial Crown
Will be placed in my ancient house.
I see the men at work ; I hear the coming and going
Of men in authority. They are making me ready
To meet my King and Emperor face to face.

Many memories come crowding to me :
The vision of my imperial grandeur crowned
With the halo of years, the scenes of carnage,
The busy brains uprearing empires,
The plots and counter-plots, the wiles
Of imperial women, the fierce passions of men
Seeking love and the power to rule ;
All have vanished as dreams and are still !

My King, doth he come to tarry ? To bid me stand forth
Once again in all my glory as the Queen of the East ?
Ah no, he comes but to return across the wide waters
Back again to his own island kingdom.
He will smite the chord of memory but once,
And I shall hie me back to the past and to the dead !

WATER WIRELESS TELEGRAPHY : AN INDIAN'S INVENTIONS.

FROM the earliest times the thoughts of men have been occupied by the problem of communication at a distance. Till Electricity came to his aid, the distance over which a man could communicate was limited by the capacity of his eyesight or hearing. On the North-West Frontier even now a beacon flare, blazing from peak, to peak, warns the country of an impending danger. Towards the end of the eighteenth century, the application of Electricity to Telegraphy was first discovered as a possibility. To whom the credit should be given has long been somewhat of a mystery, but it is now usually conceded that to Alexander Volta (1745-1827), Professor of Physics at Pavia, is due the honour of the discovery which has made Telegraphy—the science and art of signal transmission to a distance by means of a connecting wire—a commercial possibility. With the discovery of Ætheric Waves, this last limitation was removed and with its removal comes a long vista of possibilities and probabilities which are gradually being realized. We refer to the newer art of transmission of signals without wires, *i. e.*, Wireless Telegraphy.

We owe the conception of the propagation of Electricity in Waves to Faraday. It was Maxwell, however, who developed the general principle of undulatory propagation and placed it on a sound mathematical basis. Of the seed thus sown Hertz reaped the fruit. He inserted suitable conductors adapted to the occurrence in them of induced Electric oscillations, and to the surprise of every one, himself doubtless included, he found that the secondary Electric surgings thus excited were strong enough to display themselves by minute Electric sparks. Righi rediscovered the principle of the Coherer and produced a practical form of instrument. Sir Oliver Lodge had shown his Wireless apparatus complete and had, in 1894, succeeded in signalling through space without wires, but to signor Guglielmo Marconi belongs the honour of having devised the first practical Ætheric Wireless Telegraph system. It appears that it was from Professor Righi who made a large number of experiments which he has described in an Italian treatise " Optice Elettrica " that Signor Marconi learned about the subject. He improved the early form of "Branly filings tube" by greatly diminishing its size, replacing the coarse filings by fine filings and sealing them up in a vacuum, just as Sir Oliver Lodge had done. He was advised to take it to the Chief (Sir William Preece) of the Government Telegraphs, London, and accordingly he took his, at that time, crude apparatus to the Post Office in a sealed box. There was no point of novelty in it at that stage. The possibilities of Marconi's system were at once recognized by Sir William Preece and with the powerful aid of the British Post Office, Signor Marconi. proceeded to develop from unpromising beginnings his special method for long distance, viz, the employment of a sending and receiving conducting plate or other small surface at the top of a lofty pole, connected through the apparatus to the Earth, and sometimes failing, sometimes succeeding, gradually increased the distance over which signalling was possible. The first experiments the young inventor made after arriving in London were for the British Post Office, when he telegraphed without the aid of wires for a distance of 300 feet.

Demonstrations on a larger scale were conducted for the benefit of the War Office and the admiralty when he succeeded across a distance of about two miles. This was the real beginning of the Wireless Telegraphy in its commercial form. Later, the distance was increased to eight miles. From the results achieved on this occasion the Marconi system could no longer be considered an experiment but a commercial asset. Marconi next visited his native land, and at Spezia, Italy, where a shore station was established, and two Italian battle-ships had been placed at his disposal, he proved conclusively that his system was effective over a distance of 12 miles. It was at this important period of development that the Wireless Telegraph and Signal Company, Limited, was formed in London and incorporated in July, 1897, with a capital of £100,000, later the capital was increased to £300,000 and the name changed to Marconi Wireless Telegraph Company, Limited.

The new company erected two stations 14 miles apart, and here a long series of tests were made during all weathers and seasons of the year. It was while these trials were in progress that the distance was increased to 18 miles. In 1899 a distance of 30 miles was covered which eventually increased to 85 miles. Notwithstanding the continued success of the system, it was not before 1901 when any serious effort was made to establish it commercially. Marconi has by using very high Electric Power succeeded in sending signals from England to America, but with all this success the Ætheric Wireless Telegraphy is in its experimental stage.

The sea is its domain. It has not proved effective over land except for comparatively short distances where the Earth is moist. It is still complicated and it needs skilled experts at each end. It is not independent of the vagaries of the atmosphere, nor is it free from the evil influence of trees and vegetation.

In this connection Indians will be particularly gratified to learn that one of their countrymen has come so prominently forward in the line of useful inventions. It will be interesting to note that Mr. Habibur Rahman Khan, Deputy Superintendent of Telegraphs, Allahabad, has conducted a series of experiments embodied in his pamphlet entitled *Water Wireless Telegraphy*. Mr. Khan's experiments have been most cordially endorsed by the three officers comprising the Head of the Indian Telegraph Department. In his demi-official letter, Mr. H. S. Styan, M. I. E. E., Director of Traffic, says : "The Director-General has asked me to congratulate you warmly on the results of your experiments which have been well carried out and clearly described in your pamphlet. It is very notable that with the small power available from the ordinary Cardew Vibrator you were able to communicate well by means of the river between Chitral and Drosh, a distance of 25 miles. Mr. Simpson considers that it is well worth while experimenting further on this system and that the method indicated in Fig. II of using high frequency oscillations and tuning suggests possibilities for consideration," while Mr. M. G. Simpson, Electrical Engineer-in-Chief adds : "As I understand it, your idea is to make use of tuned osciallations for conductive Telegraphy, and it is possible that this will make a great advance in this method of Wireless Telegraphy. Certainly I should like to see further experiments made, and I propose to speak to the Director-General and see whether we can arrange for further trials."

The main feature of this system is the substitution of the surface of water for *wire* as the connecting medium, for high frequency oscillation currents, employing separate earths or capacity areas as earths. The idea has before now suggested itself to other inventive minds, but their experiments proved failures in that they were conducted on the principle of Induction, which owing to the short circuiting arrangement at the transmitting end failed to produce currents of sufficient strength at the receiving end. Mr. H. R. Khan has succeeded in fully establishing his claim to a discovery, in that he has maintained communication for over 25 miles without intervening wires between Chitral and Drosh, and also between Chitral and Mustuj, and has clearly set forth the practicability of his discovery, and thereby rightly expects the support of both the Government and the public in patenting his system. Mr. Khan has further discovered that the weak natural Earth currents when passing through the Receiving Telephone connected directly through the Water Sheet and Earth, play an important part in making the Telephone tremendously sensitive for detecting the most delicate oscillatory currents received, thereby performing the function of the most sensitive Electric current detector (including his own make) yet invented.

As to his discovery being an original one, Mr. Khan observes as follows :—" The history of Wireless Telegraphy only too plainly shows it was the work, not of one man, but of many, but as Sir William Preece has himself so pithily put it : 'we all knew about the egg but Marconi showed as how to make it stand on end, the honour of the first practical Ætheric Wireless Telegraph system belongs to Signor Guglielmo Marconi.' I also hope that the scientific world will be equally liberal in recognizing my system to be an original discovery and award the merit of the first practical Water Wireless System to India." In view of the several advantages claimed in favour of the Water Wireless System we hope Mr. Khan will be placed on special duty with the necessary staff and apparatus to enable him to improve his system.

THE HOT WEATHER IN INDIA.

THE most noticeable characteristic feature of the climate of India is the very high temperature which prevails over the country between March and the setting in of the wet season. The rains, though economically and hygienically so important, are, except in some instances, equalled by the rainfall in other parts of the world, and hence have never succeeded in creating the same striking impression on the imagination as has been done by the excessive temperatures which each succeeding year sees established over the plains of India. The hot weather of India is a thing apart, and in no other cultivated, civilised and populous country can similarly extreme temperatures be found extending over so large an area, while probably nowhere on the earth's surface has the thermometer, when properly protected, registered higher temperatures than those which have been recorded in parts of Upper Sind and of Western Rajputana. In considering the various causes which go to make up the temperature of different parts of the earth's surface, there are two or three circumstances which have to be taken into account. The first and most important is that which is expressed in the general law which says that the quantity of the sun's heat incident at any given moment on a given area varies directly as the *sine* of the sun's altitude. Now, as a large part of India lies wholly within the tropics, and Northern India only just outside the northern limit, it is obvious that so far as the above law is concerned, the country is in a most favourable geographical position for receiving its full share of the solar heat; but that other considerations are involved is obvious from the fact that in other parts of the world regions even more favourably placed in this respect, exhibit nothing in the way of temperature at all comparable with the results obtained in India.

This leads us to the second important consideration, *viz.*, the distance of the interior in India from any large body of water. Heat falling on a water surface is largely used up in evaporating the water, and a water surface changes its temperature very slowly, so that a land area in proximity to a large body of water has a lower temperature than an area in the same latitude in the interior of a continent. In addition to this, water vapour in the air is very obstructive to the free progress of solar heat through the atmosphere, and the amount of water vapour in the air is naturally much greater in coast districts than in regions far removed from the sea influence. Consequently we find that the islands which form most of the land surfaces more directly under the equator than India have much lower summer temperatures than are recorded with us. The interior of India is then included in that zone of the earth's surface which receives, during the summer months, the greatest proportion of the sun's heat, and at the same time being a land surface, acquires the high temperatures which have made it famous throughout the world.

A third consideration effecting temperature is the length of the day during which solar heat is received. In this respect it must be confessed that India is less favourably situated than other places further to the northward. In March the sun is above the horizon for 11 hours and 54 minutes, in April for 12 hours and 44 minutes, in May for 13 hours and 26 minutes, in June for 13 hours and 46 minutes, and in July for 13 hours and 36 minutes. During these months ths diurnal heating is greater than the antagonistic influence of the nocturnal cooling, as the hours of sunshine are longer than the hours of radiation of heat, but the difference is not large, and in August and September the nocturnal cooling begins to gain on the diurnal heating.

The hot weather commences in Southern India in March, and it is very instructive to watch the northward progression of the area of highest temperature as the sun ascends in declination, and to watch the intensification of the heat area as the length of the days increases and as the area itself advances from a less to a more continental region of the earth's surface. In March the area of highest temperature occupies the central parts of the Peninsula, the area is of a triangular form, the base running along a line extending from Poona and Aurangabad in the north-west to Sironcha in the north-east, and the point of the triangle lying near Salem and Trichinopoly in the extreme south of the Peninsula. Within this triangular area the mean temperature exceeds 85° and maximum temperatures exceeding 100° are experienced duiing the whole of the latter part of the month. Within this triangular area the hottest region is that represented by the towns of Cuddapah, Kurnool and Bellary, where the thermometer ordinarily touches 105°, 106° and 107° duirng the month. On the opposite side of the triangle at the towns of Poona, Sholapur and Bijapur, the heat is less great, the thermometer at the worst ordinarily reaching only about 103°. These lower temperatures show in part the effect of the neighbourhood of the Arabian Sea in reducing the heat, but this influence is still more obvious when comparing the temperaturess, say ot Sholapur and Ratnagiri, two stations which are about in the same latitude, but are one on the sea coast and the other about 180 miles inland. At the former station the thermometer rises to about 103°, at the latter to only 94°.

In the middle of April the sun's position is about latitude 10° and the days are about one hour longer than in March. As a consequence, the area of greatest heat has moved northward about 28°. The increased length of the day and the more continental position of the area of greatest heat have both intensified the solar effect, and the hottest area, which extends from Bellary in the south to Nagpur in the north, and from Ahmednagar in the west to Sambalpur in the east, now contains mean temperatures exceeding 90° as compared with 85° in April. The day temparatures throughout the whole of the hottest area exceed 100° daily, and the maximum temperatures during the month vary between 110° and 113°. The actually hottest locality within the area is the Berars and the south of the Central Provinces where temperatures of 111° to 113° are recorded. The winds in this month and in this region are generally westerly and north-westerly and are very dry, and a fierce parching heat characterises the whole region throughout the month. The night temperatures are ordinarily about 75° with occasions to the neighbourhood of 80°.

In the following month of May, the sun in its northward progress has reached 19° N. in the middle of the month and the day has lengthened to 13 hours and 26 minutes. At the same time, the area of greatest heat has advanced northwards to about latitude 26° and two small areas of intense heat are shown, one over the Gwalior-Jhansi District, the second over Eastern Rajputana. In these positions absolutely no marine influence can possibly be felt, and the continental position and the lengthened sunshine combined have intensified the heat so that mean temperature is now above 95°. The day temperatures are now enormously high. In the South of the Punjab and the North of Rajputana readings of 120° in the shade are frequently recorded, and readings of 115° and 116° are frequent over the west of the United Provinces, while all over Northern India the day temperatures are ordinarily well over 110°. At this time hot dry westerly winds prevail all day and the temperature at Allahabad usually ranges above 90° from 9 o'clock in the morning to 8 o'clock in the evening, the temperature from 11 A. M. to 5 P. M. exceeding 100°. After 8 P. M. the heat decreases, but the lowest point reached is only about 80°.

In June the culminating point of the heat is attained. The sun at this time has reached to between 22° and 23° north latitude, the dry is now one of 13 hours and 46 minutes, and the area of highest temperature lies over the Southern Punjab, the north of Rajputana and Upper Sind where mean temperature exceeds 95°. This area extends from Delhi in the east to Jacobabad in the west, and from Sambhar in the south to Jhang and Lahore in the north, while the whole of the United Provinces, Central India, Rajputana and Sind have a mean temperature of over 90°. Within the hottest area the thermometer usually goes up to about 120°. At Jacobabad a reading of 121°, 122° or 123° is usually recorded two or three times during the month ; at Montgomery readings of 119° are not uncommon, and at Dera Ismail Khan of 118° ; while temperatures between 110° and 115° are daily registered over the whole of the region where the mean temperature exceeds 90°. Over the Punjab, Rajputana and Sind the winds at this time are unsteady and light, while the humidity is greater than in May, and the combination of intense heat stillness and slight air-dampness, results in the awful climate which has rendered the hot tracts of North-West India notorious. The mean hourly temperatures at Lahore show that in the month of June, on the mean of all the days of the month, the tempearature exceeds 100° from 11 A. M. to 6 P. M. and exceeds 90° from 8 o'clock in the morning to 10 o'clock at night, which leaves but very few hours for cool and refreshing sleep.

With July a change occurs, for, as soon as the rains set in, in June and July, the temprature falls over the greater part of the country. This relative coolness is due, in part to the rainfall and in part to the actually lower temperature of the monsoon air current. Up to the beginning of June, the air currents over India may be roughly described as very extensive land and sea breezes, and the circulation takes place between the Indian land area and the comparatively restricted waters of the Arabian Sea and the Bay of Bengal ; but at the end of May or beginning of June a pressure barrier, which up to that time has existed over the south-west of the Abrabian Sea, is burst asunder, and the south-east Trades of the South Indian Ocean are linked on to the wind system of India. At the time of this linking-up it is the mid-water season of the austral hemisphere, and the air current which crosses the equator carries with it the relatively low temperatures of southern latitudes. Its heat, of course, increases as it advances into the land-surrounded seas of the Indian region, but nevetheless it enters India a very different wind from the warm south-westerly and westerly local winds which have preceded it. The south-west monsoon winds of the Arabian Sea are direct prolongation of the south-east Trades, and the advance of the current can be mapped out in the most perfect manner by reason of the low temperatures which it carries with it form trans-equatorial regions.

The phenomenon of the northward advance of the area of greatest heat described above is repeated in India with monotonous regularity. In years when there has been no winter rainfall in North-Western and Central India, the advance is accelerated and the actual heat is somewhat greater; while in years when the winter snowfall on the Himalayas and the spring rainfall on the plains were heavy, the northerly progression is delayed, but the final result is more or less similar in all years, the heat's culminating point occurring in May, June or July when shaded temperatures of about 120° are annually recorded.

In Australia somewhat similar temperatures are occasionally recorded. In Sydney a record temperature of 108° in the shade was registered on January 13th, 1896, when a burning north-west wind was blowing, and the accounts of the weather extracted from the *Argus* might almost apply to an Indian hot weather. On the 24th of January, 1898, referring to the hot period, the *Argus* said: "the action of the sun is turning the waterless plains of the interior into the breeding ground of hot waves which, with the breath of a thousand furnaces, come romping over cities and plains until the whole continent faints and droops under their white hot ardours. At Bourke the thermometer for a whole week oscillated between 113° and 121°, at Wilcarria 119° was a familiar record, and the airless heat of the nights was on the whole more cruel than the scorching glare of the day, while in Camden, unless thermometers can lie, the heat rose to 123°." This description might with equal truth be applied to an account of an Indian hot weather, the only difference being that instead of being an exceptional and phenomenal occurrence, as is the case in Australia, the heat of 123° and the airless nights, more cruel than the scorching day, are visitations which occur not once in twenty years, but every year with "damnable iteration."—*P.*

CRITICISMS, DISCUSSIONS & COMMENTS.

"CASTE IN INDIA."

By Mr. V. Vaidyanatha Aiyar.

THE article entitled "The Swadeshi Movement and the Caste System" in the April number of the *Hindustan Review* from the pen of Mr. Aikal, M. A., calls for some comment, as it is likely to be taken to reflect the opinion of a portion of the educated community, and is calculated to strengthen the reactionary agencies that are already at work amongst us.

As a preliminary to his main theme, Mr. Aikal takes us to the introduction of the British Rule in India, the conflict of ideals of the West and the East, and the several social and religious movements ushered into existence by several patriots and statesmen. But his treatment of the subject itself is so bald and meagre, that the article cannot be said to have answered its purpose.

Mr. Aikal is not at pains to substantiate his bare statement that "the Swadeshi movement may be said to mark the culminating point of the various movements—political, social, religious and economic;" he simply adds that "the Swadeshi movement promises to settle the social and other questions." Whatever may be the effect of the Swadeshi movement on the political and economic conditions of the country, it is rather difficult to follow Mr. Aikal when he tries to connect it with either the social or the religious reforms. He does not stop to examine in detail the process of the so-called 'settlement,' but begins to fly off at a tangent and expatiate on "the tendency of most of our educated men to tamper prematurely and unnecessarily with social reform." He is not satisfied with that; he brings religion into requisition to support his view and falls into the grievous error of making religion practically synonymous with caste which again he reduces to the forms and traditions based on religion. In all this he arrays himself against "most of our educated men" as he himself styles them. May I be permitted to point out that Mr. Aikal does not faithfully represent their views, and that it is only a hazy and incorrect appreciation of their aspirations and efforts that makes him say that most of our educated men insist on the extinction of the caste system as a *sine qua non* of national progress? Educated Hindoos do not want the extinction of the caste system as such. What they do want is, that much of the rigour obtaining in the observance of the system may be mitigated without violence to the individuals concerned or the society at large.

Mr. Aikal ought to admit that much has been done in this direction during the last three or four decades. Time was when a Sudra was untouchable and his mere sight polluted the food of the twice-born. If Mr. Aikal would have a bit of South-Indian customs the orthodox Vishnava and Smartha here would not allow one to see the other's meal even to this day. But in these days of progress and enlightenment, such prejudices are vanishing, and I should be very much surprised if Mr. Aikal should refuse to sit at a common table in a way-side restaurant. Though most of our educated men may not go the length of subscribing to the creed of the extreme wing of the

Social Reform party, yet they are impressed that they *have* a programme to go through : for instance, among other things they want to bring about (*a*) the fusion of the sub-castes by means of intermarriages, &c. ; (*b*) the elevation of the depressed classes without waiting to be compelled to give them equal status when they are raised by the Christian Missionaries, who have no regard for the religious traditions and susceptibilities of the masses, so much valued by Mr. Aikal. If he does not agree with " most of our educated men " who hold this view, I should be tempted to ask why the view of " most of our educated men " should be wrong and his right. In the present state of our country's progress one should advocate conscious exertion and effort in the shape of persuation and action, and not sit with folded hands and say with Mr. Aikal that " the time is not distant when satisfactory solutions of these tangled questions are expected."

The Swadeshi Movement and Caste System.

In the April number of the *Hindustan Review*, Mr. Amulya Chundra Aikal of Bombay enters a specious plea for the retention of the caste system in the economy of our society. According to him the swadeshi movement promises to settle not only the political and economic questions, but the social ones also, and we have now reached a stage in our social evolution when a radical change is impossible and the present must only be decided in the light of the past. " In India," he says, " our society is intimately connected with our religion, and it is impossible to introduce any social change without affecting the deep-rooted convictions of the people . . . . Most of our educated men are of opinion that unless the caste-system is extinguished, it would be impossible for Indians to rise in the scale of nations." And he argues that religion stripped of forms and traditions is reduced to a mere theory, a perfectionstic dream, and a philosopher's eithical system. The dropping of the caste system would in his view only lead to confusion by the uprooting of settled beliefs and giving rise to a crop of quite new opinions and beliefs. The argument has at first sight an air of plausibility about it, but closer examination will make one hesitate before lending willing acceptance to it. It would certainly be a poor service rendered by the reformer if he simply requires the demolition of any portion of the existing fabric without providing something as a substitute. And any proposed alteration would be welcomed or tolerated only if the extent or degree to which it is to be carried and the advantages arising therefrom are presented with sufficient perspicuity to the people at large. In setting about the work of reform it is but prudent and just that we should keep in mind the most highly cherished ideals of the people and proceed as far as possible on the lines of least resistance. A contrary course of conduct might provoke deep-seated prejudices which might be difficult to overcome and very possibly give a set back to the cause of reform.

The immediate call for social reform arises, as we understand it, from a threefold necessity. We have first to develop the racial unity of the Hindus by removing most of the social distinctions as regards castes and creeds, and thus indirectly advance the cause of Indian Nationality as a whole. Secondly, we must bring about the growth of a strong and healthy race by the removal of unwholesome institutions such as early marriage. Thirdly, the various social restrictions and harmful practices with which we are seriously handicapped must be removed. As regards the first which is the subject which more immediately concerns us here, it may be that the idea of caste is inherent in the nature of man as Mr. Aikal contends, and that even if we remove the present distinctions, other distinctions would arise ere long. But the point on which the caste system is denounced is not so much that it keeps up distinctions as that it tends *to perpetuate* them. It is the fact that birth in a particular class fixes for over the position which one is to occupy in society and the brand of infamy which attaches to particular denominations that is found most galling. All high religious systems preach the brotherhood of man and fatherhood of God, and it ought not to be possible for any class to dominate over another and keep it in subjection on the unmeaning and mischievous ground of a higher birth and a better status than that to which it is entitled by the work it shows and is able to turn out.

But while this is true on theoretical grounds, the practical reformer would do well to proceed on cautious lines, and should not make sweeping attempts at the total elimination of a system which has taken such deep root in our society as the caste system has done. There is certainly a stirring of the waters throughout the country, and one and all of us should view with satisfaction the change that is coming over the sentiments of the people and the desire there is to set our house in order that we might keep abreast of the times. It is our duty to turn this into good service by rallying to our cause the bulk of the community by gradually unseating their prejudices and holding out prospects of the easier and more feasible kinds of reform. We shall find our hands full even with this kind of work, especially when we remember that a good portion of our people have not got out of illiteracy and have got prejudices which are more or less unreasonable in their nature. Such a policy and line of action will amply recompense our efforts, and advance the cause of national unity not only by its immediate success but also by smoothing the way for further and more radical kinds of reform. For this purpose we must have organisation all over the country which will diffuse among the people sound and healthy notions as regards social polity. In a healthily constituted society, consisting of a multitude of thinking men amenable to reason and conviction, it is inevitable that arbitrary distinctions and differences should be swept away. And it is to this consummation that we should all direct our efforts, so that it might not be possible for men like Mr. Aikal to say that social reform in India is confined to a certain class of educated men and is based on the principle of Mutual Admiration Societies."—The *Indian Patriot*.

Trade relations between India and America.

The United States is educating India both in agriculture and in engineering, besides buying from the Indians a vast amount of raw material for manufacture. This matter is treated at some length in the *Hindustan Review* (Allahabad), by Col. W. H. Michael, our Consul-General at Calcutta. The trade relations between America and India are becoming closer and closer, we are told. Such relations are facilitated hy the excellent means of transport which British and American capital has provided throughout the peninsula. How the United States almost monopolizes one branch of trade in India is detailed.—The *Literary Digest* (New York), U. S. A.

Lessons from the Life of Justice Ranade.

The April number of the *Hindustan Review* contains an article from the pen of Prof. V. G. Kale in which he points out a few practical examples from the life of Mr. Ranade, which appear to us to deserve special notice. Ranade is no doubt held in great esteem by the Indians throughout the country, and his personal virtues and public services have stood out as great object lessons to the people. He is to India what Gladstone is to England and to the Hindu mind particulary he is a typical example of domestic and personal simplicity, high philosophic life, and a culture which embodied the best in the Aryan and English civilisation.—The *Madras Standard.*

University Education in Bengal.

We do not feel assured that the establishment of denominational universities offers the most advantageous means of reforming Higher education in India. An energetic paper by the Rev. W. H. G. Holmes in a recent number of the *Hindustan Review* describes the shortcomings of an Indian University with considerable point and emphasis. The conception of education as an investment, the encouragement of the idea that Government Service or the Bar are the only possible careers open to a middle-class boy, the wastage of those who are sent up for a literary education, but who are not adopted for it, and, we may add, the plan of scattering Colleges, each the replica of all the rest, over the countryside, instead of gathering all the Colleges of a University together in one place so as to form an atmosphere of learned thought—all these are defects enough to make one anxious to reform University education. Whether these points would be remedied in denominational Universities would of course depend entirely upon the system they adopted ; but even if a number of new Universities were established free from the faults which the existing Universities display, that would not of itself correct the older Universities system. It would seem a cheaper and easier course to reform the territorial Universities rather than establish new ones, nor are we convinced that except in the case of the Mahomedans there is any great demand for new Universities. We should prefer to see the diversion of many from a literary course which cannot profit them to a practical and scientific course which might make them really useful. Mr. Holmes advocates making Literature an expensive subject of study, while scientific and technical courses were made cheap and easy of access. There is much to be said for that view ; but it is not a reform that could easily be carried out in new Universities established by private help. Literary instruction is as cheap as scientific instruction is expensive, and any such plan would ruin the new Universities before they were fairly established. Government alone, we think, can provide cheap scientific teaching. It might, however, be considered whether Government should not abandon something of their zeal for literary education in order to devere more their attention to the difiusion of Science.—The *Madras Mail.*

The Policy of Distrust regarding the Indians in Military matters.

To a writer in the April *Hindustan Review* who deals with the often-discussed problem of Indians and the army, the first point that suggests itself is : Why should England distrust the Indians ? The policy that is pursued to-day can be attributed only to distrust, and that distrust could be traced, in its turn to the Great Indian Mutiny. That mutiny was certainly due to the out-break of a section of the Indian Army, but the mutiny was quelled more by the exertion of the Indian Army, than by the English. Had not the Sikhs and the Gurkhas rallied round the British Standard, the mutiny would not have been, to say the least, so easily quelled; yet, the suspicion that, at time, an armed Indian may turn his arms against a European, has been allowed to grow. At any rate, that is the only explanation why so proud and so extensive a service as the army should have been practically shut to them. Except for a microscopic minority, there is no scope there, and this minority is not picked up from a higher class of the population. Indians could not forget—those who have given a thought to it could not help remembering with humiliation—that they are not trusted as they would like and know that they deserve to be. So far as the question of the Indian army is concerned, it is not a question of distrust, but of open suspicion. A sense of justice has now and then prevailed with a soldier like Lord Kitchener, which did not go far enough, except for a slight increase in salary and a little rise in the grade. That is something, but that is not enough. The position of the Indian Army to-day is high enough only to convince them of their humiliation, and it is impossible that they should have any martial spirit under the existing circumstances. These circumstances have to be changed, but whether they will be changed or not would depend upon whether the present suspicion disappears or not.

That they have no acknowledged part in the organisation to defend their fatherland will certainly depress every patriotic mind. As yet, however, no serious thought has been given to the subject. People have either ignored the importance of the army or have been obliged to acquiesce in the existing arrangements by the hopeless restraints to which service in the army is subject. The voice of complaint is heard only from a small number of knowing and thinking men who see a proud path closed against them. A martial spirit that will be an ennobling trait in the character of man is not and cannot be theirs. Another restraint, to be traced to this suspicion of the people, is the very rigorous working of the Arms Act. Many of us are not at all discontented that we are not permitted to carry fire-arms, but there are occasions when the witholding of that permission has resulted in the discontentment of a small village on the outskirts of forests. Even otherwise it is a humiliation, when one comes seriously to think of it, that one is prohibited from purchasing a gun and learning one of the manliest and pleasantest of exercises. A people would not become exalted, of course, if a few guns are placed in their hands. Nor would they grow criminal all at once because they could shoot. During riots the quelling of rioters who possess fire-arms would be a difficult task, but those engaged in quelling the riot ought to be able to discharge their duty. What is being done in the civilised portions of the world ought to be done in India also, subject, of course, to safe guards which every prudent Government is expected to provide.

It may not be easy to all at once to improve the condition of the Indians in the army. The repeal of the Arms Act may also be no easy task. But in the system of volunteering that prevails in India, Indians could easily be allowed to play their part. Their rigid seclusion from even this harmless and exceedingly useful practice is a grievance. Every able-bodied man likes to handle a gun, and he would like it all the more when it is mixed with the consciousness that one day, if occasion arises, the experience and training would be devoted to the defence of his country. Much is made of the physical deterioration of the population, but it is forgotten that there are not enough inducements to make them take care of their physique. As students and as grown-up men, we have absolutely no concern for the improvement, development and possibilities of the body. This is to be directly attributed to the lack of opportunities and inducements.—The *Indian Patriot.*

A Plea for Agricultural Improvement in India.

In the May number of the *Hindustan Review* there is a spirited article by Mr. H. C. Das, entitled "A Plea for Agricultural Improvement in India," the burden of which is "Back to the Land!" This may seem a curious plea in the case of India where three quarters of the population is agricultural; but it is addressed mainly to the rich and middle classes who are displaying a steadily increasing tendency to forsake the simple life of their ancestors, and to neglect both their agricultural pursuits upon which the welfare of the country ultimately depends, and those who are engaged in them. Mr. Das attributes to this neglect much of the ignorance that prevails among Indian agricultural and their poor scanty equipment.

> Almost every householder in this country has his holding to raise crops for his own consumption, but the rich and the educated householder entirely leaves everything in the hands of his ignorant servants, who follow the old routine as a matter of course, never thinking that things are liable to improvement or deterioration. *Thus the soil is deteriorating, cattle are deteriorating, and the poor people are getting poorer every day.*

The italics are ours. We hear a great deal about the "drain," and about the deleterious effects of foreign rule, but here an Indian writer with a knowledge of his subject puts his finger upon a cause of poverty and stagnation which is probably more potent than any other. Heaven only helps those who help themselves, and it is not possible for the Government of India to do more. If those who on ceremonial occasions and at times of agitation, are so ready to put themselves forward as the leaders of the people, do not take sufficient interest in them to help them to improve their agricultural methods, it is absurd to blame the Government should the condition of the peasant deteriorate. It is this attitude of the zemindar class which has, more than anything else, stultified the Permanent Settlement of Bengal. The Bengal zemindars have grown rich beyond the dreams of avarice as the result of the British settlement, but it is the exception to hear of an attempt on their part to pass on any of the benefits they have received to their tenants. If the peasant in Bengal is—not growing poorer, because that is disproved by every test that can be applied—but not steadily increasing in prosperity, it would appear that the fault is not so much that of the Government as of the wealthy landed class.—The *Empire.*

Public Opinion.

Mr. Bonnerjee deals, in the May *Hindustan Review*, with the subject of public opinion and shows that it is a much more complex phenomenon than is usually supposed and derives its tone from sources which are usually left outside the purview of politics. We are prepared to accept with due humility the reproach he makes that there is very rarely any new idea in the leading articles of the newspapers and we comfort ourselves in the depression which this reflection naturally evokes with the thought that after all the new idea is exceedingly rare wherever one looks for it : The editor who discovers that he can turn out three hundred and sixty brand new ideas in a calendar year will probably find the profession of window-dresser to a drapery establishment so much more remunerative than his own occupation that he will not remain very long in the profession of journalism ! As regards the insincerity of a newspaper uttering views, in which it does not believe for the sake of increasing its revenues, what usually happens is that that newspaper which emerges successfully from the competition of its rivals is not the one which palters to others' views for the sake of cash but the one which enthusiastically reflects the views of its organisers. The fact that the organisers' views are those of the greater proportion of the newspaper-reading public gives it the popularity of its sincerity. Nobody, for instance, will believe that the inaugurator of a certain well-known London daily newspaper is actually a profound, philosopher who has won millions by the crafty exercise of cynicism. What really happened was that he thought what other people were thinking and his views accordingly were the most eagerly purchased and read. There is no pleasure more subtly gratifying to the esteem of the man in the street than to find his own opinions upon the topics of the day so important as to be adopted and printed ! It is obvious that he buys the paper which affords him that daily pleasure. The cultured man would obtain the same thrill if he had independently thought out the philosophy of a Kant or a Herbert Spencer and then on reading their works had found all his beliefs and opinions in their pages. For the rest the atricle is an inspiring and thoughtful one and Mr. Bonnerjee concludes with a quotation from one of the finest poems that Rudyard Kipling has written which appears in the latest of his published works.—The *Indian Daily News*.

The Hindustan Review,

The *Hindustan Review* for May is already out. This indicates a policy of " hustle" at Allahabad, and one looks forward to the time when, with infallible punctuality the current number of the *Hindustan Review* may find its way to our table on the first day of the month. The number is, as usual, very bright and instructive containing articles on " Public Opinion" by Mr. R. C. Bonnerjee and "Islam and Socialism" by Mr. Mushir Hosain Kedwai, to mention two of the most readable. There is also a searching critique of the English press in India in 1910-11, and a special supplement dealing witn the Coronation and other English subjects.—The *Empire*.

The *Hindustan Review* for May is a good number. Mr. R. C. Bonnerjee discourses on "Public Oppinion' in the first article, and Mr. S. C. Sanyal gives the history of the 'Struggle over the First Liberation of the Indian press.' Mr. H. C. Dass makes a plea for Agricultural Improvement in India, which is a subject of perennial interest in this country. The Literary Supplement—always a feature in this review is of specially interesting nature, while the editorials deal with the living topics of the day.—*Capital*.

The *Hindustan Review* for May is an interesting number. Mr. R. C. Bonnerjee's opening article on ' Public Opinion ' is excellent, and it is followed by several other articles which are all more or less interesting. The editor makes his interesting annual survey of the English press in India, the first instalment of it that appears in the present numbe1 dealing with the dailies and weeklies of Calcutta.—The *Leader*.

The May *Hindustan Review* contains aricles of merit. That by Mr. Kidwai shows a power of grouping effectively the moral teachings of Mahomed, but we fear it does not reveal much grasp of the doctrines of Socialism! The editor concludes the issue with the annual review of the Press of India which is always an interesting and distinctive feature of this Review.—The *Indian Daily News.*

The most noteworthy articles in the May number of the *Hindustan Review* are those by Mr. R. C. Bonnerjee and by Mr. H. C. Dass. The latter deals with agricultural improvement and embodies of strong plea for the co-operation of the wealthy and educated classes in the agricultural regeneration of India. He points out that little can be expected in the way of improvement unless there springs up a class of gentlemen farmers in the country, who will not be merely rent-receivers waiting for the first opportunity to fly from the country of which they know nothing to the city of which they have known much, but actual practical farmers who do not look upon the science of agriculture as simply coolie work and no more. Whether this appeal for the inauguration of a Back to the Land movement proves any more successful in India than elsewhere remains to be seen. But at least we may be sure that if it fails both the educated classes and the ryot will lose, the first by lack of the invigoration which such labour would mean to a proportion of its community and the broadening effect of such life, and the latter by the intellectual incentive that would be derived from the neighbourhood of keener intelligences directed to the solution of the same problems as those which were perplexing him. This present article is the first of the series and only breaks the ground of the subject. We trust Mr. Dass's later articles will justify the expectations roused by his first. In India such a movement has difficulties to face which are much greater than in other countries where the social cleaveges are less pronounced and much more fluid. But there can be no harm, and perhaps much good in making the attempt.—The *Indian Daily News.*

THE KAYASTHA WORLD.

MOTTO I.—" *I will be* as harsh as Truth and as uncompromising as Justice; I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—*and I will be heard.*" (William Lloyd Garrison in the *Liberator.*)

MOTTO II.—" Minds may doubt and hearts may fail when called to face new modes of thought or points of view; but the time must come when what is false in all things will fade and what is true will no more seem strange. (From Dr. Illingworth's *Reason and Revelation.*)

A Kayastha Electro-Homoeopath.

UNDER the name of the Electro Homoeopathic Institute, a Correspondence School has been started in Allahabad by Dr. Sukdeva Parsad Srivastava, M. D. (Bologna), and it is affiliated with the Electro-Homoeopathic Schools of Germany and London. The object of the institute is to popularise the system of treatment indicated by the name. Candidates who possess a fair knowledge of English are eligible for admission into the school. Full particulars about the institute can be had from N. L. Sinha, Manager of the Electro-Homoeopathic Pharmcy, Jhonstonganj, Allahabad.

Acknowledgment.

We beg to acknowledge, with thanks, the receipt of the following British, American, Anglo-Indian, and Indian publications in exchange for the *Hindustan Review* :—

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Dailies (Indian).—[94] The *Englishman*, [95] The *Statesman*, [96] The *Indian Daily News*, [97] The *Empire*, [98] The *Bengalee*, [99] The *Amrita Bazar Patrika*, [100] The *Indian Mirror*, [101] The *Hindu Patriot*, [102] The *Times of India*, [103] The *Bombay Gazette*, [104] The *Advocate of India*, [105] The *Civil and Military Gazette*, [106] The *Tribune*, [107] The *Indian Daily Telegraph*, [108] The *Morning Post*, [109] The *Madras Mail*, [110] The *Hindu*, [111] The *Madras Standard*, [112] The *Indian Patriot*, [113] The *Madras Times*, [114] The *Sind Gazette*, [115] The *Pioneer*, and [116] The *Leader*. **(Foreign)**—[117] The *Chicago Evening Post*.

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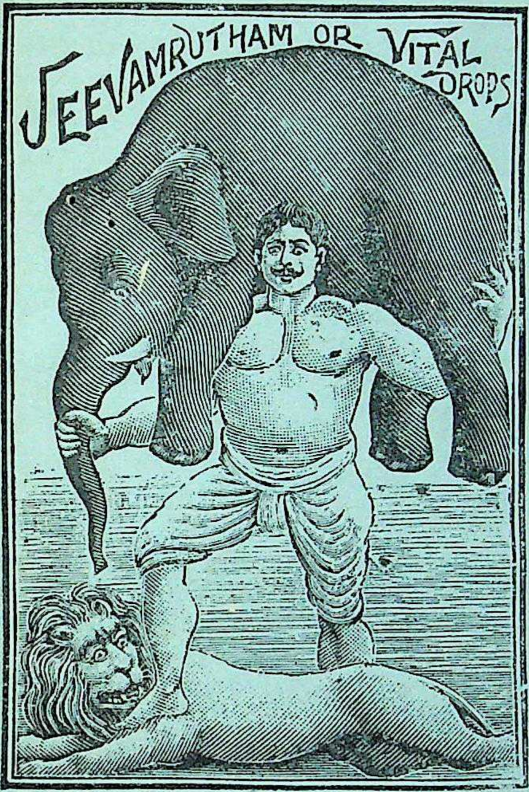

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